VOX
clamantis.

MARK. 1. 3.

A STIL VOICE,

To The Three
Thrice-honourable Estates
OF
PARLIAMENT:

And in them, to all the Soules of this our Nation, of what state or condition soeuer they be.

By *William Lee*, Doctor of Diuinitie, and Chaplaine to the Kings most excellent *Maiestie*.

Printed by *T.S.* for *John Teage*, and are to be sold at the Signe of the *Golden-Ball* in *Pauls* Church-yard, 1621.

BRITISH MUSEUM

lib: Rich: Lagth

TO

THE RIGHT HONOVRABLE GEORGE, Marqueſſe of *Buckingham*, Lord high Admirall, Viſcount *Villiers*, Baron of *Whaddon*, Maiſter of his MAIESTIES Horſe, Knight of the moſt noble Order of the *Garter*, Gentleman of *his Highneſſe Bed-Chamber, one of his moſt honourable* Priuy-Councell, a Patron of good Letters, and a Patterne of true Nobility. Grace and fauour be from Heauen by CHRIST.

MOST *Noble, and moſt worthily honoured* LORD. *The true, and hearty Zeale, which I owe vnto my God, King, Church, and Country, hath moued, and made me to proſtrate before the Three thrice honourable Eſtates of* PARLIAMENT, *aſſembled, And in them to all the Clericques, Courtiers, and Commons within our Nation, euen from Sea to Sea, and*

from the River to the Lands end, (being ledde hereunto by the words of the Prophet prefixed) the still passages of this small Voyce, which hath laine suppressed some yeares, by meanes of a certaine Great-one, (who not long sithence was great, but now is not, so mutable and nutable is the state of things on earth) taking offence at some passages herein. Whose ouer-weening greatnesse, and wilfulnesse, had then at the least shut me vp, if not sent me (as there was great cause to suspect and feare) not the way of all flesh in respect of the manner, but of mortalitie) if some reuerend Fathers of the Church, the blessed Beaue-Peeres of Diuinitie, had not stayed that enraged fury against mee: But not long after, the hand of Almightie God surprized that greatnes, clipped it, restrained it, that it might doe no more harme, & so it remaines to this day. Happy had it beene for that man, that hee had then hearkened to that Voyce from God, deliuered by the weake ministry of him, who neuer saw his face to this day, that if it had pleased the Almightie, his soule might thereby haue beene awakened out of that fearefull slumber, wherein hee then lay, bewitched with the Circean Cups of Ambition, Wantonnesse, and sensuall securitie. Then had not his fingers, nor the hands of others, his Agents in euill, dropped with the cruell bloud-guiltinesse, neyther had their consciences beene tortured, and tormented with the Hellish horrour of heart-bleeding wickednesse. What I then spake in the accent, and action of a liuing man, to the greatest Auditorie of this Land, I now present to publique view, in the lesse effectual elements of a dead Letter: To no other purpose (God is my record) but intending and endeuouring hereby the aduancement of Gods glory, some good of his Church, and in all Estates a remembrance vnto these present times, a manifestation of our happinesse

vnder

vnder so Christian a King, whose heart detesteth all vniustice, the maintenance of the truth them deliuered, and that these palpable and pisculent imputations and aspersions of Faction, and Sedition, might in some sort be spunged out, which it pleased that Great-one mentioned to cast vpon me at that time in an honourably Assembly, and since that time some others (strangely alienated both from our Church and State) who haue endeuoured to be-sprinkle me with the like, for that I vndertooke, and did reconcile, and compose, by directions from his Maiesties owne mouth, some differences in Ecclesiasticall discipline, happened into a famous Fellowship, (to which I am much obliged) resident in part beyond the Seas, whither I was not long sithence sent by authority, allowance, and Recommendation of his sacred Maiesty, and the most Reuerend Archbishop of Canterbury. Which imployments and seruice, albeit it hath in some part impayred, yea almost impouerished mee in my poore personall estate, and lost me some friends, whom I thought had beene better minded, and may (in Gods good time) bethinke themselues better: Yet, were either the one abroad, or this seruice at home to be done againe; for the vnfained loue I beare vnto the free passage of Gods glorious Gospel, and to the present setled subsistants of the discipline of our Church, I would not onely (as a Merchant Aduenturer) hazard my weake body, poore estate, and liuelihood; but also would willingly (as a free Minister of the Gospell) expose my selfe to all the Snibbes, Quippes, Taunts, Reproaches, Disgraces, and Punishments, that any wicked, and vngodly Great-one (little, or not at all affected to God) should preuaile against mee in, that (at the least) I might herein manifest to the World, my Willingnesse and Indeauour to maintaine and make good (quantum in me) the sacred freedome of the one, and the Christian Disci-

pline:

pline of the other; both which, our Nation most comfortably enioyeth vnder God, by the blessing of so Christian a King as is our most gracious Soueraigne, vnder Christ Iesus, the breath of all our nostbrils, my most dread Liege-Lord and Master. Desiring all true honest English hearts, which are not poysoned with preiudicate opinion of exotique niceties, and imitation of strangers, to iudge, if there be any passage herein, that deserueth either manicles, or menaces, or ought; but what becommeth a sober and a true English-hearted Diuine. But be this little Hin *of mine either accepted or reiected (by such as care not how the World goes, so they may atchieue their owne ends) I passe not, so it may please your most noble Worth, that it may shelter it selfe vnder your honourable protecting fauour. When I went ouer to that seruice mentioned beyond the Seas, I made bold to present his Highnesse with a Tract entituled,* The Mystery of Mankind; *and vpon my returne, I vowed* This, *to your Honour. It is the poore Mite of him, that will euer remaine a Votary to God for you; That the magnificence of Gods fauors, and the munificence of his mercies may euer be multiplied vpon you, and vpon all your godly endeuors; That so both you, and all you take in hand, in discharge of your eminent places, may be sanctified, to the good of Gods Church, his Maiestie, and the State, to your owne soules safetie, and that you may be great in the Kingdome of your heauenly Master, through the sauing mercies and fauour of Iesus Christ.*

Your Lordships to be commanded in the seruice of
IESVS CHRIST,

William Lee.

To the well-disposed Readers.

1 IN the worlds birth God spake to our first Parents by a still voyce in the coole of the day; in the worlds middle age to *Elyah* after the winde, earthquake, and fire, in a still small voyce, and in this last age of the world, by a directing voyce from Heauen, concerning Christ Iesus his Sonne our Lord, saying, *Heare him. In the beginning was the word, yet that word was before all beginning*, but the world knew not that *Word*, but by the voice of men and Angels. And albeit the *Word* be in it selfe before the *Voyce*, yet to the sonnes of men the *Voyce* goeth before the *Word*: Therefore is the Fore-runner *Iohn Baptist* called, *The voyce of a Cryer in the Wildernesse.* Genesis 3. 1 Reg. 19. Matth. 17.

2 That is most true; For Christ is the *Cryer*, the Baptist is the *Voyce*; and as in his *Fore-runner*, so also in his *Apostles* that followed, and in all other *Preachers* of his Gospell, Christ saith, and speaketh by the mouthes of all his holy seruants since the world beganne, euen to this day. *Voyce* and *Crying* must goe together, the *Voyce* to feed with faith, the Cry to call to *Repentance*; the Voyce to comfort, the Cry to controle; the *Voyce* to tune the musicke of *Mercy*, and the *Cry* to sound the Trumpet to Iudgement. The word of God in writing is the *Proclamation*, and Gods Ministers are the *Voyces* of the Criers, to giue notice to all the People, that the Proclamation concernes them, and euery one of them. *Musc. & Maldonat. in Mat. 3* *Iansen Concord. 13.* *Dicz. con. 1. Dom. 3. Aduen. Aquin. Caten. Matth. 3.*

3 *Church men* that are crying *Voyces*; they shall neuer be shent in sober zeale for the cause of God, to cry out with *Dauid* in generall against all the wicked. *Doe not I hate them that hate thee, and am not I grieued with them that rise vp against* Psal. 139. 21. Acts 8. Acts 13.

gainſt thee? That in particular cry againſt a *Simon Magus*: *That he is in the gall of bitterneſſe, and in the bond of Iniquity*. Againſt an *Elimas*: *That he is full of miſchiefe, the childe of the Diuell, and an enemy of all Righteouſneſſe*. Againſt an hereticall *Marcion, that he is the Diuells Darling*. For as to ſome meeke and modeſt ſpirits, *Preachers* muſt be *Barnabaſſes*, the ſons of Conſolation: So to others, whoſe ſinnes are of a deeper dye, they muſt be like *Iames* and *Iohn* (*Bonarges*) ſonnes of Thunder.

Iren. lib. 6. cap. 3

4 If wee will neither heare Voyce, nor Cry, nor the voyce of the *Cryer*; How doe wee thinke God ſhould lend an eare to our voyce when we cry vnto him? Is it not iuſt with God to ſay vnto vs, *Becauſe I haue called, and yee haue refuſed; I haue ſtretched out mine hand, and none will regard: Therefore you ſhall call vpon me, but I will not anſwer; you ſhall ſeeke me earely, but you ſhall not finde me. Thinke on this, ye that forget God, yee that ſuffer Chriſt to call and cry vnto you*, by his *Preachers*, and ye regard not. *Conſider this ye great ones, leſt God lay your honour in the duſt: yee mighty, leſt the Almighty throw you downe, and there be none to helpe you vp, leſt he tumble you from your ſeate, and ſet in your places the humble and meeke.*

Prouerbs 1.

5 *Doe yee refuſe to heare the ſtill voyce of the Cryer, take heede leſt the ſhrill Cryer himſelfe cry againſt you with his great Voyce, which is Powerfull, full of Maieſty, breaking the Cedars, yea the Cedars of* Lebanon, *euen the great ones, diuiding the flames of fire, euen his Miniſters whom he maketh flames of fire, ſhaking the wildernes, yea the wildernes of* Kadeſh, *euen the vaſt, wilde, and wide wickednes of the People. Beware that the Multitude thinke not themſelues too many, nor the Cleriques too claſſicall, nor the mighty too maieſticall to attend the voyce of the Lord. For if they doe ſo, and will not heare them cry, that wiſh them to take heede of future woe, then this wilderneſſe of the world, a Deſert of Beaſts, rauening Wolues, couetous Foxes, roaring Lyons, and the like, ſhall caſt them out into the Land of Oblivion, where they themſelues ſhall doe nothing but howle and crie in woe eternally.*

Pſal. 29. 4. 5. 7. 8. 9.

6 *If the Voyce and Crie be to exaſperate (as you thinke) for*

the

the lowdneſſe thereof: Know ye, it calleth to them that are gone as farre off from God, as the Prodigall was into a farre Countrey, and theſe haue need of a Trumpet to recall them. If it be too plaine for Clearenеſſe, know yee, it is the euidence of the ſpirit of God, that you might diſtinctly diſcerne what is ſpoken, proclamed and ſounded, that ſo you might prepare your ſelues vnto the battell. A lamentable woe would it be vnto you all, if the voyce of all ſuch as cry vnto you from the Lord, ſhould be the vncertaine and hoarſe voyces of Hereticall, Schyſmaticall, Atheiſticall, Papiſticall, prophane, vaine deceiuers.

7 For you know, that if the ſonnes of men, who are ordayned, and ſet apart for this buſineſſe of the Lord, doe not lift vp their voyces like Trumpets, and tell Iacob their ſinnes, and Iſrael their tranſgreſſions, God will open the mouth of an Aſſe to reproue them, yea God will cauſe things without life, the ſtone in the wall, and the beame in the houſe, to cry out againſt them.

Farewell.

Yours in the Lord,

William Lee.

6

6

A VOICE, RECORDED BY the Miniſtrie of the Prophet *Hoſhea*, and made remarkeable to our times, both by *Explication*, and *Application*.

HOSHEA. 5. 1. 2.

1. *Heare yee this, O Prieſts, and hearken yee houſe of Iſrael; and giue yee eare, O houſe of the King, for iudgement is toward you, becauſe yee haue been a ſnare on* Mizpah, *and a net ſpread vpon* Tabor.

2. *And the Reuolters are profound to make Slaughter, although I haue beene a Rebuker of them all.*

A view of the seuerall passages sounded by this Voyce.

- 1. Proclamation summoning all Estates:
  - 1. Priests. — *O yee Priests.*
  - 2. People. — *O yee house of Israel.*
  - 3. Princes. — *O House of the King.*
- 2. An Iniunction commaunding:
  - 1. Attention. — *Heare this.*
  - 2. Intention. — *Hearken.*
  - 3. Action. — *Giue eare.*
- The *voyce* contayneth a 3. An Accusation, or Declaration, pourtraying the sins of that time, in foure straines:
  - 1. The quality of them, by *Nets* and *Snares* spred, wher in is couched the:
    - 1. Subtilty
    - 2. Irregularity
    - 3. Vtility
    - 4. Captiuity

    of their sinnes.
  - 2. The height of them, by mountaines: *Mizpah* and *Tabor*.
  - 3. The horror of them, by words of degrees:
    - 1. Reuolting.
    - 2. Profoundnesse.
    - 3. Slaughter.
  - 4. The insolencie of them, in that they were become incorrigible, albeit God had beene a Rebuker of them all.
- 4. Commination, or Commonition in an arrest of Iudgement: For Iudgement is towards you.

A Reuiew of the seuerall Collections resounded by this voyce to our time, in the particular passages thereof.

1 THE Spirit of God (by summoning all Estates, and exempting none) preuenteth that wretched preuarication of all rankes, and conditions of man-kind, now adayes, whereby they vse so frequently, and so foolishly to cast, translate, and handy the sinnes of the time from one to another.

2 Iudgement begins at Gods owne House, and Church-men if they offend but as others, yet shall they be punished (euen because they are Church-men) more then others, vnlesse they repent.

3 In a religious Common-wealth, the common people are encompassed with blessings from God on euery side, from the Church, and from the Court, both set vp by God for blessings to their soules, bodies, goods, and good names.

4 No dignity of person, nor preheminence of place, is exempted, or excepted from Gods iustice, but euen the mighty ones that offend, are often more euidently, more exemplarily, and more seuerely punished then others of inferiour ranke and condition.

5 It dearely and nearely concernes all degrees in Court, Church, and Common-wealth, that they attend as well to

the ripping vp of their sinnes, and to the Denuntiation of Gods Iudgements for the same, as to the Promulgation of Gods mercies, that all Estates hauing a sence, and sight of their iniquities, may breake them off by repentance, and obtaine pardon by Iesus Christ our Lord.

6 *No voyce, nor rebuke of God, or good men laying forth the hideousnesse, and horror of sinnes neuer so often to the view of the conscience, can preuaile with the mighty hunting* Nimrods *of this World, to restraine their rage, and furious madnesse, but still they make their greatnesse in Church, Court, and Common-wealth, baites, and guiles for their gaine and glory.*

7 *God of his endlesse, boundlesse, and bottomelesse pity, compassion, and mercy, for Christ his sake, doth fauourably and fatherly premonish before he punish.*

A STILL VOYCE.

TO

The Three ESTATES of *Parliament.*

O ye Priests, O ye House of Israel, O House of the King.

Vdgement meant, and menaced to all the Estates of *Israel*, (not yet sent out, and inflicted;) is the maine of this Propheticall WATCH-WORD. The Vials of Gods *Wrath* prepared for them, but not yet poured out; the bow of Gods *Indignation* bent, the arrowes of his *Anger* made ready, the sword of his Displeasure sharpened, the Axe laid to the roote of the Trees, and the

Fanne of his *Fury* taken into his hand; yea, all the *Inſtruments* of his *Iuſtice* on the ſtring againſt the faces of all conditions, and rankes of men, how many, how mighty, how high, or how holy ſoeuer they be, that will not returne vnto God, and breake off their ſinnes by *Repentance*. *Iudgement* awarded from the Throne of God, not from *Popular Diſcontent*, or from intermedling buſie-bodies, or giddy-headed *Statizers*. It is Gods voyce by the Miniſtery of his Prophet vnto *Prieſts*, *Peeres*, and *People*. It is no *Anabaptiſticall Enthuſiaſme*, no ſingular ſpirit of *Prophecie*. It is a cleare, and plaine denuntiation of Gods *Iudgements* intended, and menaced; It is no ſottiſh fanaticall fancy, like that of *Iohn* the Taylor of *Leyden*, *Nipper-doling*, or the reſt madde men of *Munſter*, no damned dreame like that of *Dauid George the Baſilian* Monſter, no curſed phrenſie, like that of *Engliſh Hacket* the *Northamptonſhire* Maulſter, nor yet any perplexed prediction of *Pererius* that *Hieroglyphicall* principall of the *Ignatian* frie, but this is the euident voyce of God which diſcouereth theſe miſcreants, and the like, to be *Verè ignes fatui*, *Commets*, *Meteors*, and *Monſters*, in *Church*, *Court*, and *Common-wealth*, and the dizzy conceits that proceede from them to be moſt apparant fopperies, moſt palpable, and piſculent vntruths.

Dauid George cald himſelfe Gods Nephew, and ſaid he was ſent to ſhew who were wheate, who chaffe, and for this phrenſie was burnt at Baſile.

2 In the feare of God therefore (*Men* and *Mortals*) ſet before your eyes a paralell of times pourtrayed in this Text, and feare the menaces of Gods *Iudgements*, knowing that if Gods right hand lay once hold of *Execution*, and ſtrike, who ſhall eſcape the blow? Let not the bleſſed peace we enioy in our *Iſrael*, marre our manners, corrupt our bloud, or ſettle vs vpon our lees,

as many were in the time of this Prophet. *Iebusitzs, Edomites, Ismaelites,* and such like, make themselues merrie with God, and sleight his *Iudgements*; yet wee see disconsolate *Saul* when hee felt God to depart from him, desires *Samuels* prayers: *Heathenish Fælix* trembled at *Pauls* Sermon, which treated of iudgement to come, and foolish *Ahab* being terrified with the Prophets words of *Iudgement*, walkes softly, and makes outward semblance, as if hee had truly, and inwardly repented. If the worst natures shuddered at Gods *Iudgements* menaced onely, shall not the best bloud truly feare God, and tremble? Shall not the Beasts of the Forrest quake, when the Lyon doth roare? In this *Watchword* God threatneth his owne people, yea, all estates of his owne people by an old Prophet, not by a young Schollar; (as *Paul* speakes to *Timothy*) but euen by one that had beene threescore and ten yeeres a Prophet, during the raignes of fiue Kings.

3 The forme of speech vsed in this *Watchword* is iuridicall by way of *Proclamation*, *Declaration*, and *Commination*. The *Proclamation* is a generall *Summons* set out by *Exclamation*, and *Iniunction*. The *Exclamation* citeth the parties, *O ye Priests, O ye house of Israel, O house of the King*. The *Iniunction* enioynes them what they must doe, that is, *Heare this, Hearken, and giue eare*. The *Declaration* sets forth the cause of their summons, which was their sinnes. It also further discouereth the quality of their sinnes, by *Nets*, and *snares*, the height of their wickednesse by the altitudes of *Mizpah*, and *Tabor*, and the horror of their enormities by the aggrauation of these words, *Reuolting*, *Sacrificing*, and *Profundity*. The imperious insolency of

their preuarications appeared, in that they were incorrigible; for they not onely ſleighted the Miniſtery of the Prophet ſent from God, but deſpiſed euen God himſelfe, who as the Context ſaith, had beene a *Rebuker of them all.* Laſtly, the *Commination* is a *Commonition*, or *Watchword*, that *Iudgement* was toward them all, for their great and grieuous enormities. See the ſumme of all this in a view. It ſeemeth that great was the *Cataclyſme* of the exorbitant ſinnes and tranſcendent tranſgreſſions of thoſe times: For all the Eſtates are ſummoned, none excepted, none exempted. Their ſinnes haughty, haynous, and heauy to the whole Land, growne in ſublimity like vnto Mountaines, deeper then hell in their profound ſubtilty, and the actors of them growne incorrigible. Hereupon is *Iudgement* awarded toward them all, that as there was a parity in their preuarications; ſo there ſhould be alſo paralels in their puniſhments.

4 But I had rather you ſhould heare an *Explication* of the particular ſinnes of that time, from the Prophets owne mouth, in his owne words. The ſinnes of the *Church-men* of that time were as the Prophet ſaith. *That they refuſed knowledge, they forſooke the Law, and did eate vp the ſinnes of the people.* Whereupon grew the Prouerbe vſual in that time. *Like people, like Prieſts.* The Commons had no truth in them, but *ſwearing, and lying, and killing, and ſtealing, and whoring, they broke out, and bloud touched bloud.* The Courtiers had loſt *their hearts with wine, women, and wantons; they were couetous, and cryed, Bring, Bring; they did oppreſſe the Comminalty, they flattered others, and ſuffered themſelues to be abuſed by flattery.* Thus you ſee in the very words

Chap. 4.
Chap. 6.
Chap. 8.
Chap. 4.
Ibid.
8
7

of

of the Prophet, to what a height of presumption the sinnes of all Estates were growne, how they all were become *Nets*, and *Snares* one to another in these enormities; heare now the menaces of Gods *Iudgements* toward them all in the words of the same Prophet. *Iudgement was toward the Church-men; They should weepe for want, Thornes and thistles should grow vpon their Altars, and in the end should be so confounded, that they should call, and crie to the hilles and mountaines to fall on them, and couer them.* Chap. 10. *Ibid.* *Ibid.* *Iudgement was also towards the Commons, God should poure his wrath on them like water, and his displeasure should be as moathes, and rottennesse vnto them, their younglings should be dashed in pieces, and their women great with childe should be ripped vp.* Chap. 5. *Ibid.* 14 The Courtiers *Iudgements* were, *That God would be as a Lyon vnto them, and as a Lyons whelpe he would teare them in pieces, and there should be none to deliuer. He would destroy the King as the foame vpon the water; and bind vp all their iniquities for their greater plague.* Chap. 5. *Ibid.* 13 In a word, Gods voyce to all Estates by the Prophet, is this; *O ye Church-men, Commons, and Courtiers, Iudgement is toward you all*, and vnlesse you all repent, *you shall all of you be as the morning cloud, and as the early deaw that passeth away, as the chaffe which is driuen with a whirle-wind out of the floore, and as the smoake out of a chimney; but he that is wise among you, will vnderstand these things, and he that is prudent, will know that the wayes of the Lord are right, and the iust shall walke in them, but the transgressors shall fall therein.* Thus haue you the summe, and substance of the Text, euen in the words of the Prophet; now let vs see what we may learne from the parcels and pieces thereof. Forasmuch as that wee heare all the estates

ſummoned, none excepted, none exempted, we may ſee hereby, that

1. Poſition. *The Spirit of God (by ſummoning all Eſtates, and exempting none) preuenteth that wretched preuaricatations of all rancks, and conditions of mankinde now a dayes, whereby they vſe ſo frequently and fooliſhly, to caſt, tranſferre, and bandy the ſinnes of the time from one to another.*

All Eſtates ſummoned.

IT could heartily be wiſhed, that this mutuall, and vſuall fault of tranſlating our ſinnes from one to another were ſo ſuperannate, that it were vtterly abrogated, and antiquated, but alas it hath beene, and is too freſh, and too frequent in all ages, and too triuial, both in *Courts, Churches, and Common-wealthes.* In the *Court, Hypocriticall Saul*, the King caſts the fault vpon the Prince *Ionathan* his ſonne. Trayterous *Abſolon* the Prince puts it vpon *Dauid* his Father the King. Ill guided *Reboboam* the King obtrudes it vpon the people. Shameleſſe *Shemi* the Subiect ſhifts it vpon *Dauid* the King. In the Church, *Caiphas* the Caitiffe giues out that one muſt die for the ſinnes of the people, as if the *Churchmen* had beene ſinleſſe, and not of the people. The piert Phariſes ſay: *The common people know nothing, and are accurſed.* The prating people put it as faſt vpon the Prieſts. The miſ-perſwaded Iewes ſay to *Ieremie*: *It was well with vs, and we had peace, and plenty in our Land, when wee offered ſpiced cakes to the Queene of Heauen, but ſince thou haſt propheſied amongſt vs,*

1 Sam. 14.
2 Sam. 15.
1 Reg. 12.
2 Sam. 16.
Ioh. 7.
Ioh. 11.
Ier. 7.

vs, we see no good. In the Common-wealth: The giddy-headed Multitude sometime retort it vpon their King, as appeares in the reuolt from *Rehoboam*, sometime vpon the Magistrates, as did the murmuring *Israelites* in the Conspiracie against *Moses*, sometime vpon the whole Nation, as if they were not *Conterranei*, or *Indigenæ*, but *Inquilini*; especially in an eminent calamitie, how quickly *Iobs* exulcerating friends can obtrude the cause of his calamities to his sinfulnesse, growne (as they say) out of measure sinnefull. The *Galilæans*, whose bloud *Pilate* mingled with their sacrifices; and the eighteene Labourers, vpon whom the Tower of *Siloam* fell, by the Pharisaicall fry are taxed and censured, as the most grieuous and most hainous sinners in all *Ierusalem*. Luke 13.

2 All which passages shew to what a strange *outrecudance* our corrupted nature is enhaunsed. For euery one almost becomes a *Pharisie* proudly, and piertly insulting ouer others, and soothing himselfe in his *sleeue*, with *I am not as other men are, I am a none-Parell; I haue no Paralell, I was borne at None-such*, and the like: All which ariseth from that bitter roote of that originall guilt in the Worlds birth. *God* askes *Adam* of his transgression, and he bands it to *Euah*; *Euah* (being questioned) shifts it to the Serpent. So that vpon the poynt, euery one would very faine bandie and father their *euill* (what euer it be) vpon their God. This is too true, euen in our times. For it is almost growne our very English *Idiome*. Many great ones disdaine, and grudge at Inferiours, the cart casts dyrt at the Court, like dyrtie thornes, which both pricke and defile. The *Peeres*, as if they were Gen. 3.

peereleſſe,

peereleſſe, cenſure the people; The people, ſparing none, taxe both *Peeres* and *Prelates*: Inſomuch that it is come to this paſſe, that the diſcontented caſt the fault any where, and the rude multitude (like *Diogenes*) trample vpon *Platoes* pride, with prouder diſdaine. Some (like *Dictators*) conceit all others to be borne for their greatneſſe; and they for no mans good: yea, albeit euen in our times, *Ephraim* be againſt *Manaſſes*, and *Manaſſes* againſt *Ephraim*, and both againſt *Iuda*, (as Euangelicall *Eſay* ſpake in his time) yet this noyſe will not ceaſe amongſt vs: The Scripture therefore concludes the poynt with this; *Like people, like Prieſts; like Princes, like people; Iam ſummus ergo pares.* We haue ſeene the veritie, the vanitie, and antiquitie of this mutuall broyle; now let vs examine the cauſes thereof.

3 The prime and principall cauſes hereof are three, *to wit*, Ambition, Couetouſneſſe, and an euill Conſcience. Ambition, that grieuous gangrene of the minde, cauſeth the ſonnes and daughters of men for to be extreame in purſuit of all their purpoſed deſignes: The *Church-men* will be more then Reaſon, and Religion permitteth; the *Pope* will be aboue all that is called God, and to maintaine that his tranſcendent conceit, vpon whom will hee not endeuour to bruſe the beane? The buſie-headed Lawyer will be more then Law, and bigger then the Bench, to pry and intermeddle with State affaires, and to ruſh vpon Princes prerogatiues, and that he may ſeeme ſome body, what ſtone will he leaue vnturned, or what letter of the Law ouer-curiouſly vndiſcuſſed? In a word, all ſorts ſtriuing and ſtrugling to be more then they

Omnes apices iuris excutiet.

are,

are, and bigger then they can be, basely, and ambitiously stoope to their owne wilfull and headstrong desires, not caring whom they smite, and wound, by base *Detraction* and censure, so they may seeme to cast it from themselues, and fasten imputation of euill vpon their betters.

4 Couetousnesse, that dirty dropsie, the more it hath the more it would haue, and whom will not this Canker fret, both in Church, Court, and Common-wealth, if any dare but touch its Purse-strings? *Hence the very set Courts of Law and Conscience confuse and taxe each other most dangerously, and all to bring the Water to their owne Mills.* And an euill conscience, like the *Ilious passio* is alwaies querulous, and greedily griping, feeding on no other viands, but on Mischiefe, Discontent, Detraction, Censure, and iniust imputation of euill vnto others, yea; this froward, and wayward *Xantippe* will murmure against the highest, and will not spare to implead the holy *Maiestie*.

The secondary, or accessory causes of this ouerspreading euill, are two. The first is an houen imagination, and foolish leuitie of minde, which hath caused diuers men (to the end that they might make good their owne fancies) not to spare the sacred Bookes of God, but to abuse it to their owne Destruction, both by *togging, wresting, and pinching*, (as holy *Hilary* once said) that it may seeme to patronise their licentious tongues, and be such men who in Church or Court, that thwarts their *Cassandrian* conceits, is not a foole, *Racha*, or *Bake-bel*, or I know not what. The other, is a wicked Desire which some haue to be-smut others, and to lay the blame of common

Hilarius de Synodis, actud. Eph. 4. Ev πανοῦργια συστάσεως. 2. Pet. 3. 16. *ουκ ἰδιάσει. Mat. 9.*

calamities vpon persons of great and eminent place; whereby they seeke nothing else, but by debasing and vilifying others, to magnifie themselues, that they with *Diotrephes*, may haue the preheminence, and with *Simon* the Magitian, be accounted the onely Statizing Politicians. The foundations whereon these frothie, dizzie, exotique, and barmie humours doe build, are nothing, but (as the Apostle saith) *Vaine deceits, proud mens conceits*, and the worlds beggarly *Rudiments*, whiles euery man will be a *Suffenus* to himselfe, conceiuing that he is either too high, or too holy, to be equall, much lesse inferior to any.

α' Ἢ μεγας, ἀλλα ὁ μεγας.

6 The swarme of mischiefes in Church, Court, and Common-wealth, that issue from this inundant euill, who seeth not? Hence comes Flatterie, that ayerie Chamælion, learning no other Lesson, but *Vt fors scena, & tempori inseruire*, palpably and grosely besmearing with the smoothing truell of an Oyly tongue, the facile and meane humors of those, whom it desires to abuse for the accomplishment of some intended proiect. Infamous Libels spring hence, those Vipers of States, that sow seditious, treacherous, and treasonable thoughts, purposes, and plots, in the baser mindes: Secret and suspitious whisperings, those Scorpions that dread not to strike with the virulencie, and violence of an hellish tongue, both Princes, Prelates, and People: Bold brasen-faced Insolency, that like an armed Dragon hath no other imployment, but to speake euill of all them that are in authoritie: Base *Detraction* that fretteth like a canker, and blacke-mouthed *Obliquie*, that like a Cuttle-fish staines all about it.

7 Hence proceeds *Home-bred Garboiles* in an house, betweene man and wife, male-contents in a State, betweene King and Subiect, priuate iudging of others, publique grudging at most, straining of Gnats, swallowing of Camels, and *Selfe-loue* in all, making *Relatiues Disiunctiues*, whereby we admire our selues, and despise others, as if the whole World had none like vs, and that others, whom we neglect and sleight, (be their place, paines, and incomparable excellencie what it will) are not worthie (forsooth) to be named that day, wherein we are spoken of.

8 The consideration of which premisses, lessons vs (if we will be lessoned by God) to leaue this Tennife-play of bandying our sinnes from one to another. The King is thy dread Soueraigne, and Gods Annointed, how darst thou (traiterous wretch) touch to hurt him, either with thy hand, tongue, or thought? The Church-men are Gods Angels by office, how dareth thou offer them any harme, seeing God saith *Doe my Prophets no harme*? The inferiour Magistrates are the Kings *Delegates*, thou owest them honour; How dare our tongues cast imputations on such Principals? or how dare wee smite with the tongue, those persons whose places and faces ought euer to be of pretious esteeme with vs? The Prophet counsels vs, *That euery man consider his owne waies, not anothers.* Shall the King, because hee cannot giue content to euery priuate mans occurrence within his territories, be censured, and taxed in his gouernement? Who knowes not, that the present State, be it neuer so gracious, sweet, and amiable, is euer greeuous to some, whose nature is alwaies querulous, and troublesome? Hag. 1. 5.

some Shal the Churchman, because he cannot preach to every palate, bee censured in his ministration? Who knowes not that *Manna* is worse then *Mummi* to some? Yea, God himselfe shall no longer be God, if he please not some sort of men, as Saint *Augustine* noteth vpon the Booke of *Exodus*, in the case of the male-contented Israelites.

Si Deus homini non placuerit, Deus non erit.

9 It was the cursed madnesse of the persecuting times, when either Sword, Famine, or Tempest was vpon the State, to cry, *To the Lyons with the Christians*; casting the imputation of all euills vpon them, as if they had bin the only garbage & filth of those times. It was the Pharasiticall phrensie of the great Iewish *Rabbies*, to despise and lode others with all foule obloquies, when they (forsooth) must not be touched with the least finger, like the Iesuiticall fry, whom none of theirs must once mutter at; yea, the Iesuits are the now new vpstart Pharisees, for *Nazianzens* rule is true, *Non genus sed genius, non gens* but *Mens* make a Pharisie. It were therefore good for vs all, of all sorts and conditions, if we haue not the principals of *Prudencie*, to become Secondaries in the formes of *Modestie*, and so to leaue this selfe-louing ouerweening surquedry: For if wee continue to bite and deuoure one another, take heed lest wee be consumed one of another.

Gal. 5. 15.

10 It were good for all rankes and conditions to remember that part of the Wallet that hangeth on our owne backes behind. It were good for the King to begin, and to knocke his owne breast with *Dauid*, and say, *I haue sinned, what haue these poore Sheepe done?* The Peeres and Courtiers must follow, and

2 Sam. 24.

with

with good *Nehemiah* bewaile their owne sinnes. It were good for the Prelates and Preachers to acknowledge with *Paul*, that *Christ came to saue sinners, whereof they are chiefe*. The Commons of euery ranke and condition to crie out as people truly touched with a sight and sence of their owne guilt, as the honester Iewes did; *Men and Brethren, what shall we doe to be saued?* It will be good for all rankes, both Church-men, Commons and Courtiers, to say and practise with blessed *Bernard*, *We will be presented before Gods Tribunall already iudged, not to be iudged: for if we would iudge our owne selues, wee should not be iudged of the Lord.* So would this *Panicall* noise cease, in clamoring one against another, and we should more diligently attend, what God saith to euery state in particular, as followeth.

Nehem. 1.
1. Tim. 1.
Acts 2.
Bernard. in Cant. Velo vultui iræ diuinæ præsentari iudicatus, non iudicandus.
1 Cor. 11.

O yee Priests.

2. Position.

Iudgement begins at Gods owne house, and Church-men if they offend but as others; yet shall they be punished (euen because they are Church-men) more then others, vnlesse they repent.

The Cleriques summoned.

THE *Church-men* are first summoned in tearmes of displeasure, for God by his Prophet calles them *Priests* simply without any modificatiō, as *Priests* of the *Lord*, or the like, but in terms of *Indignation. O ye Priests.* And for this there was great reason in Gods iustice. The Church-men being Centinells for the Lord, should not onely haue spent their voyces, and best endeuors, but their bloud also (if need had required) that they might

might haue rectified (as much as was in them, and as much as their places required of them) the grieuous disorders both in Court and Countrey. But they as the *Prophet* sheweth had *Reiected the sounder knowledge* Chap.4. 6. *that their brethren beldin* Iuda, *they had forsaken the sin-* 8. *cerity of the Law, and had made a medley of Gods will and humane traditions*. Yea, they were contented because they were fat, and fed plentifully, euen to soothe, and say as the people did, without rebuking them, and to swallow vp their grosse and grieuous sinnes. Therefore they are summoned first, as being first in blame, and are set foremost in the battell, after the *Helvetian* manner, whose *Parachi* alwayes leade forth their armies; hereupon wee reade that *Huldricus Zwinglius* died in the fore-front of a set encounter. In which orderly proceeding of Gods iustice we learne that

Iudgement begins at Gods owne house; and Church-men if they offend but as others, yet shall they be punished (euen because they are Church-men) more then others, vnlesse they repent.

1.Sam.4. 2 *Ely* a *Priest* of the Lord had exemplarie punishment shewed vpon him, in breaking his necke as hee fell out of his Chaire, for not better guiding his sons; I reade no such seuerity shewed vpon the *Priests* of *Midian*. The *Priests* sonnes, *Nadab* and *Abihu*, *Aarons* Leuit.10. darlings, for offering strange fire, are burnt vp sodainly with fire, that came out from God; I reade no such sodaine plague to befall *Adramelech* and *Sharazer*, that Leuit.21. slew *Senacherib* their owne father. The *Priests* daughter that played the whore was to be burnt; I reade

not

not the like sore punishment appoynted to other mens daughters.

What shall we say? *Apostles*, not *Apostates*; *Euangelists*, not *Extrauagants*; *Prophets*, not *Poets*; holy *Virgins*, not impudent Harlots, haue beene the Spectacles of perfecution, and gazing-stockes of disgrace, despight, and cruelty both to men and Angels. Yea, no matricide as *Nero*, no fratricide as *Cain*, no Regicide as *Ravillac*, no sulphureous gun-powder Traytor euer indured such exquisite tortures and torments, wherewith it hath pleased God to afflict, trie, and exercise his owne Church by the hands of cursed *Persecutors*.

3 Prelates therefore and Preachers, must tremble vnder the mightie hand of God; for albeit the Scripture entitles them *Angels*, yet they are not so by nature, but by office. *Diuels* may appeare in the shape of *Angels* of Light, and take part with the spirits of Darkenesse against *Christ*, yea, they may be bad *Angels* in all kinde of badnesse. *Angels* of *Satan* by discord, as were *Iannes* and *Iambres*. *Angels* of *Apostacie* through *Pride*, as was proude *Diotrephes*, who loued the preheminence. *Angels* of *Incubus* by wantonnesse, as were the Priests of *Priapus*, and *Beelphegor*. *Angels* of the bottomlesse pit, through base Couetousnesse, who spend all their time in seeking basely to haue. All these, and the like, are the *Locusts* of the bottomlesse pit, and their destruction is therein for euermore. Apoc. 9.

Prelates and Preachers are Starres, but if they become wandering starres, or bitter starres of *Wormewood*, or falling starres, or starres placed in the Dragons tayle; their portion is to be cast downe, and to be reserued to the blacknesse of darknesse for euer. Our Sauiour Apoc. 8. Apoc. 6.

saith,

ſaith, If the light of the world loſe its brightneſſe, how great will that darkeneſſe be? and if the Salt loſe its ſauour, wherewith ſhall it be ſeaſoned? *It is good for nothing, but to be caſt forth to the dunghill.* Prelates and Preachers therefore (being the light of the world, and Salt of the earth) muſt tremble vnder the mightie hand of God. For if they be vnſauourie ſalt, like *Eccebolius*, they ſhall be trode vnder the peoples feete: If negligent ſeruants, their woe is at hand. And if the Doctours of the Church become Seducers, the Prelates proue *Pilates*, the Paſtours become Impoſtors, and the Diſpoſers of Gods truth turne Diſſipators, and deſtroyers, Gods iudgement wil be toward them, and that in more grieuous manner then toward others. For *Centinels* in neglect of their watch or ward, are more to be puniſhed then the other ordinary ſouldiers; Commiſſioners beare blame, if their embaſſage be not carefully deliuered, and the ſeruant that knoweth his Maiſters will, and doth it not, ſhall be beaten with many ſtripes.

Euſ.li.3.cap.11.

Bern.lib.4.de Conſid.

Ezech.33.1.

2.Corinth.5.

4 Thus wee ſee *Iudgement* begins at the houſe of God, but the Scripture doth not ſay it ends there. If the Lord ſearch *Ieruſalem* with Lights, what will become (thinke you) of *Babylon*? If the top of *Carmel* doe wither, what will become of the valley of the children of *Hinnon*? If woe be denounced againſt *Capernaum, Bethſaida, Corazin*, what belongs to *Damaſcus, Azzah, Edom*, and the like? If the righteous ſcarce be ſaued, where ſhall the wicked and ſinners appeare? The title of *Prieſt* being formerly glorious, in this worſt age of the world, is by diſ-vſage and abuſe growne into miſerable contempt, and diſgrace; but howſo-

Zephon.1.12.

Amos 1.2.

howsoeuer the worldlings esteeme of Church-men, (disgrace them how they will) yet it hath pleased God to vse those weake and feeble instruments to the aduancement of his glory, and the saluation of man. Not by their owne woorths, but by Gods owne power and vertue, who when hee taketh the meanest things into his hands, workes powerfully by them, whatsoeuer pleaseth him. By Salt taken into Gods hand, God maketh the bitter waters of *Iericho* to become sweete, by ordinary water of a common riuer, cureth the Leprosie of *Naaman*. By dreames reuealeth the certaintie of future occurrences to *Pharaoh*, *Gideon* and *Nebuchadnezzar*. By Clay maketh the blinde to see. By Touch cureth the palsey, restoreth sight, and raiseth vp to life againe. By his word casteth out vncleane spirits; and by the shadow of a man, cureth diuers diseases. Say then if Prelates and Preachers, in the worlds estimation, be but as ordinary water, salt, clay, and as the hemme of a garment; yet we see, if God take them into his hand (as in his hand al his Prelates and Preachers are) he worketh by them both great and marueilous effects. If the world esteem *Church-men* but as ordinary *Iordan*; God may vse them to cleanse your Leprosies; but as salt, by Gods grace they may make you taste goodnes; but as durt trampled vnder your feet, yet through God they may make you see your selues, and sinnes; and if they be but shadowes, yet they may haunt you like ghosts, vntill you returne vnto the Lord your God. Yea say you, *But many Church-men run before they be sent.* True, *But euery plant that our heauenly Father hath not planted, shall be rooted vp.* Again you vrge, If *Church-men*

2 Reg. 2.
2 Reg. 5.
Iohn 9.
Acts 5.
Apoc. 1.

were in the hand of God (as you ſay) there would no doubt be a plentifull harueſt by their hands. Well; was not *Peter* and *Paul* in the hand of God (for I ſpeak to Chriſtians) why was one of them eſteemed a drunkard while he preached, and the other a mad man by miſcreãts? Is not the ſeed al one that is ſowed, whence then is the difference of thirty, ſixty, and an hundred fold, and ſome-where no encreaſe? No, no, the actions of agents are in the Patients rightly diſpoſed.

Actus actiuorũ ſunt in patiente diſpoſito.

5 Therfore to the children of *Wiſdome* the very feet of *Church-men* are beautifull, they pray for them, and count them worthy of double honor. Yea ſay ye, ſo they are, if they be good *Church-men*. Who art thou that iudgeſt an other mans ſeruant? And what wiſeman careth to be iudged of the world? Who knowes not that thouſands haue bin condemned in the world for euill doers, that are Angells in heauen? and who knowes not that Traitors, Emiſſaries, and Aſſaſinates of villanie haue beene canonized by the Popelings for Saints, that haue beene on earth, the organs of Sathan, and firebrands of matchleſſe miſchiefe?

6 Neuer was any people more bleſſed then this our Nation with painefull maiſters of the Aſſemblies, preaching Prelates and carefull Church-men, whoſe names are famous in tranſmarine parts, yea thouſands there are of Church-men of little account in *England*, that are able (God be-bleſſed) to cope, and encounter with the proudeſt Cardinall in the Conclaue at *Rome*. Yet I am perſwaded, and it is eaſie to demonſtrate, that the *Seminaries* of the *Romiſh* Church that are impriſoned in *London*, and elſe-where, liue in better content, then ſome worthy conformable *Church-men*

in

in *England*. For, what betweene the Seminaries and Iesuites without, and those that are auerse to the present gouernment within, together with the prophane on euery side, griping *Patrons*, peeuish *Parishioners*, and the like, the poore Conformalist so liues, that hee may neuer feare a Purgatory heereafter, he shall be throughly purged, I warrant him, before hee dies, to cause his passage easie, if need be. Insomuch that in the day of *Iudgement* God may call out some of the heathen to condemne this generation, which despiseth the *Priesthood*. Out of the *Gracians* *Alexander* the *Great*, who kneeled downe to *Iaddo* the High-priest. Out of the *Barbarians*, furious *Attilas*, who was appeased with the Oration of *Leo* Bishop of *Rome*. The ancient *Persians* condemne our neglect of *Church-men*, who honoured their *Magi*. The olde *Romans*, who dignified their *Vestall Virgins*; the auncient *Gaules*, who magnified their *Druides*, and the *Indies*, who deified their *Gymnosophistes*; yea, among Christians the ignorant *Moscouites*, or *Russites*, who trauelling vp to *Moscow* from *Boristhenes*, and other remote places, carrying thither their children to be baptized, bring also with them their rich Felles and Furres, to lay vnder the Priests feete in the extreamitie of colde, that they may take no harme in the time they baptize their children: and our ignorant fore-fathers will rise to condemne vs (who pretend to haue all the knowledge;) for if they could haue got but a fonish Masse-priest in a corner, Oh how would they crouch, and cap, yea kneele to him, as if he had beene some deitie, and we their posterity sleight the Euangelicall ministers of Iesus Christ?

7 But what thinke you hardens the hearts of prophane perſons againſt *Churchmen*? Surely this, for that they ſee Gods owne deare Children as much puniſhed, yea, often more then others. The Arke of God is taken by the *Philiſtines*, and *Iſrael* flies; good *Iaſiah* is ſlaine by wicked *Pharaoh Necho* in the field of *Megiddo*; Turkes ſubdue Chriſtians; *Dauid*, Gods darling doth but number the people, and is plagued; *Auguſtus Cæſar* taxeth the whole World, and is ſecure. Therefore they reſolue, that ſurely it is better to ſerue *Mammon*, then the Mediator. But let all Worldlings take heed of ſuch reaſoning, and let all deſpiſers ſtand amazed, and wonder; *For God is not ſlacke concerning*
2 Pet. 3. *his promiſe (as ſome men account ſlackneſſe) but is long-ſuffering to vs-ward, not willing that any ſhould periſh, but that all ſhould come to repentance*, let them anſwere God
Rom. 2. 4. in this. *Doeſt thou deſpiſe the riches of Gods goodneſſe, forbearance, and long-ſuffering, not knowing that the goodneſſe of God leadeth thee to repentance?* Saint *Auguſtine* will tell the worldlings, that in the world to come ſo good things ſhall be giuen to the good, that the wicked ſhall not ſo much as haue either a ſight or taſte of them, and ſo euill things ſhall befall the curſed, that the good ſhall not once touch them; for if in this life all wickednesſes, and all euils were puniſhed, there would be nothing to be iudged in the other life, and yet if nothing at all were here exemplarily puniſhed by God, the worldlings would take no notice of his prouidence.

8 In concluſion therefore *Church-men* muſt learne rather to reaſon with Saint *Peter*, *If God ſpared not the*
2 Pet. 2. *Angels that ſinned, but caſt them downe to hell, and deli-*

uered

uered them into the chaines of darkenesse to be reserued vnto iudgement, will he spare them that are either wandering starres, or starres of worme-wood? The bigbon'd Nimrods of the World, that put far from them the euill day, must lesson themselues from Saint *Peter*, *If the iust and righteous be scarcely saued, where shall the vngodly and sinner appeare?* What then remaines, but that earnest prayers be poured out for my selfe, and my brethren the Ministers of Christ? *O Iehouah Eloim* grant to our Prelates, that whiles they are here, the zeale of thy house may eate them vp, that they may guide thy people with the sincerity of their hearts, and with the discretion of their hands; and when they are gone hence, that they may shine with thee as the starres of Heauen in glory. Grant to all Preachers that their hearts may be cloathed with thy righteousnesse, their mindes rectified with thy sauing knowledge, and their mouthes filled with thy most holy Word. Grant Lord that both the life, and learning of Prelates, and Preachers, both in saying well, and doing well, may be to thy people by the power of thy Word, the *Water of life*, the *Bread of Heauen*, a *Touch-stone* for discerning of heresies, a Sword for decision of Controuersies, the Keyes to open Heauen, the Harpe of *Dauid* to comfort the distressed, and that all thy people may esteeme of *Church men*, as the conuoyes of thy grace, of thy most sacred treasure, and of the most holy *reliques* of *Iesus Christ*. Grant Lord to Prince, Priests, and People, such grace, that they make vp their accounts with diligence against thy *Iudgement*, and great audite day. O let the faithfull witnesse in Heauen say hereunto, *Amen*. 1 Pet. 4.

O ye Houſe of Iſrael.

1. *Poſition.*

In a religious Common-wealth, the common people are incompaſſed with bleſſings from God on euery ſide, from the Church, and from the Court, both ſet vp by God for bleſſings to their ſoules, bodies, goods, and good names.

The Laiques ſummoned.

1 THE Church-men hath beene ſummoned in the firſt place, the Common-wealthes men follow in the ſecond, with theſe termes of Summons: *Hearken O ye Houſe of Iſrael.* That they are an Houſe is a ſpeciall fauour, but that they are an Houſe of *Iſrael*, is a ſupereminent bleſſing. Whence I obſerue that foraſmuch as the people are ranged betweene the Prieſts, and the Princes, and tearmed, *The Houſe of Iſrael*; it ſheweth, that

In a religious Common-wealth, the common people are encompaſſed with bleſſings from God on euery ſide, from the Church, and from the Court, both ſet vp by God for bleſſings to their ſoules, bodies, goods, and good names.

2 This appeares out of the very words of the Text: For theſe people not long before were the Houſe of bondage, and ſlauery, but now are ſetled in an eſtate of freedome, and liberty. Heretofore they had beene the Houſe of limping *Iacob*, but now a preuailing *Iſrael*; heretofore the Houſe of *Hadadrimmon*, of woe and weeping, but now a place of ioy and gladneſſe: heretofore a *Beth-hauen*, but now a *Bethel*. In a word, when I ſee *Iſrael* to become a King, yea, to become two Kings, and to haue two Kingdomes, I ſay the

World

World is well amended with *Iacob* since the time hee went ouer *Iordan* with his staffe, since he made a stone his pillow, since hee serued twice seauen yeeres with his churlish Vncle *Laban*, and since he knew not where to lay his head. I admire therefore that euer any of his generation should offend so gracious a God. But that of the Apostle is most apposite to this purpose; *All are not Israel, that are in Israel, or of Israel.* Rom.9.

3 This further appeares how the common people are blessed on euery side. First, from the State politique, both in generall, and in particular. In generall the Apostle saith; *That the Magistrate is a Minister of God to thee for good, but if thou doe that which is euill, be affraid, for he beareth not the Sword in vaine: For he is the Minister of God, a reuenger to execute wrath vpon him that doth euill.* By the blessing of the higher power euerie man liueth in quiet vnder his owne Vine, and vnder his owne Fig-tree, and the reason is, *Because God hath set vp the King for a blessing to the people*, that the weaker should not be oppressed by the stronger. What else would become of the helpelesse multitude? if they had not one set vp by God to order many? Surely if God had not taken care of mankinde euen in this case, the wicked nature of man would daily breake forth into shameless and bloudy shambles of thefts, butcheries, murthers, adulteries, rapines, incests, treasons, and what not? And vnlesse Christian policy had found out dayes, times, places, and persons to redresse wrongs, and to distribute right to euery man, no man should haue enioyed the comfort of one day, nor knowne the blessed state or condition of any pleasing time, or place. Rom.13. Psalme 21.

4 Second-

Secondly, in particular this bleſſing of God appeareth, both eſpecially and indiuidually for body, goods, and good name; for the body, Cannibals muſt not liue among Chriſtians. For the ſtate-politique taketh care that the hand of violence ſhall not touch any ſubiect, and if any man ſhed the bloud of another, by the man of authoritie his bloud ſhall be ſhed. Yea, the tender hearts of true Chriſtian Princes haue prouided againſt the hot-ſpirited duels, that the image of God may not be deſtroyed by ſudden enraged paſſions, nor Subiects wound their owne ſoules by bringing in the price of bloud vpon their owne Families, as a Noble Lady once ſaid to her brother in the like caſe. For Goods, the State-Politique prouides, that euery man eate his owne bread: No Platonicall community, no Anabaptiſticall Anarchy, nor yet Plutonicall villany is heard of in a Chriſtian Common-wealth: For he that doth not labour, muſt not eate. Ideots ſay, that which is mine is thine, and that which is thine is mine, yet Indians and Tartarians ſpeake not ſo. Vngodly perſons ſay, that which is thine is mine, and that which is mine is mine owne. Indeed ſo ſpeakes the violent theefe; that is, the robber by the high-way; and the ſlie theefe, which is the Vſurer. Mediocrity, and Pietie, ſpeake otherwiſe in a Chriſtian Common-wealth. Mediocrity ſaith, that which is mine, is mine, & that which is thine is thine, ſo ſpeaketh the morall Chriſtian. But Pieties parlee is, that which is mine is thine to pleaſure and profit thee, and that which is thine is thine owne. Yea, the politique State taketh care, not onely againſt out-rage and violence, but alſo that no man be coſoned, or

abuſed

abused by forged cauilations. Otherwise, there were no voyaging by Sea for Pyrats, no trauelling by Land for Robbers, no sleeping in an house for Burglaries, no commerce for violence, cosenage, deceipt, and fraud, did not the wholsome Lawes of the State-politique preuent these miserable mischeeuances. Blessing comes vpon our good names, which is as a pretious oyntment, for our Reputations would be tainted by the stinking Flies of Ægypt, if the State-politique did not prouide Antidotes against so Epidemicall a poyson. Yea, heauen and earth would be infected with Libels of blacke obloquie, and the sons of men would fat themselues with infamings and reprochings of others. Euery mans braine would be a forge of choller, and passion, euery mans studie a dung-hil of vntruths, & all things would be carried by passion, & not by iudgement, yea the giddy multitude of the sonnes of men, would become a rabble of blasphemous *Goliahs* against God, the Lord of hosts, a rout of rayling Rabshekahs against their betters, a skull of scoffing Ismalites against their brethren, a fry of scorning Iebusites against those that are in authority, and euery man would giue liberty to that vnruly euill of the tongue (which the Apostle saith) is enraged by hell fire.

5 Thus are the people blest by the State-politique, in body, goods, and good name. Blessed they are also vnder the politique State, by the State-Ecclesiasticall, both in their soules and consciences: Blessed in their Initiation and reception into the Church, for when they are children, they are brought into the Church by Baptisme, afterwards confirmed in the

grace receiued, which is as Palmes to their hands, Crownes to their heads, Wreaths to their browes, Triumphs and Trophies to their whole life: Bleſſed they are by the miniſteriall function, in reſtrayning the ſonnes and daughters of men from their exorbitant and extrauagant courſes, by all meanes poſſible that can be. Sometime, by the menaces of Gods Deſertion; for *Church-men* tell them, if they forſake God, God will forſake them: Sometime, by threatning them with Gods fearefull traditions, that hee will deliuer them that forſake him, into a three-fold miſery; that is, vnto vile affections, vnto their owne
Rom. 1. hearts luſts, and into a Reprobate ſence. Sometime with menacing of iudgement to come, which hath cauſed the very Heathen to tremble, as is apparent in the caſe of *Felix*. Bleſſed they are (when they are ready to fall) by the effectuall aſſiſtances of miniſteriall ſupportations, both *Externally*, *Internally*, and *Eternally*. Externally, by the preaching of the Word, that heauenly *Manna* to feed their ſoules, by prayer, and ſollicitation to God for them, and alſo by application of the Word, which is as the balme of *Gilead* to the ſeuerall caſes of their diſtreſſed conſciences. Internally, bleſſed they are by the meanes of the outward miniſtery, which worketh the illumination of grace inwardly by the motion of the ſpirit, and in the communion of Saints, by the prayers of the whole Church, both of the triumphant Church in generall, and of the militant in particular. *Moſes* prayeth, and *Ioſua* ouer-commeth; *Peter* is impriſoned, the Church prayeth, and he is deliuered. Eternally are they bleſſed, by the meanes of Gods Church

in

in the reception of the blessed body and bloud of Christ sacramentally, which if they receaue worthily, they goe on in the world, breathing out breath, feare-full to the very Deuill himselfe, and to all the powers of darkenesse (as golden-mouthed *Chrisostome*) vsed to speake vnto his *Antiochians*, yea, wherewith wee goe confidently on in the spirit of *Dauid*, that albeit we walke through the valley of the shadow of death, yet feare wee none ill, for euery Christian in that case is as it were another Christ. So doth Saint *Ambrose* reade that place in the *Galathians*. *Qui sunt Christi in nominatiuo plurali.*

6 In a word, the people are blessed by the State Ecclesiasticall, through the ministration of the Word, by which God remoueth all impediments that hinder the course of their Saluation: For Christ thereby powreth on them *Ezechiels* pure water to purge their impurities, pruneth off the wilde branches, cutteth off all superfluities, & at last vtterly abolisheth the houres and powers of darkenesse, drowneth *Pharaoh* in the red Sea of his bloud, and beateth downe *Satan* vnder their feete. Thus are they blessed on euery side, by *Moses*, by *Aaron*, by the Pillar of a cloud of witnesses in spirituall affaires, by the Pillar of fire in secular negotiations, by the Church, by the Court in their all; so that I may conclude with the Psalmist, *Saluation belongeth onely to the Lord, and his blessing is vpon his people*, both from the State politique, and from the State Ecclesiasticall. *Psalm.* 3.

7 The vse of this concernes both the Kingdome in generall, the Chamber of the Kingdome in particular, and euery mans conscience indiuidually. Doth not the people of this Land (the house of England)

ſee, and conſider how God hath made our State his owne deare darling, which the Ieſuites, and other emiſſaries of *Rome* ſpite at. Hath not God choſen it as his Lilly among the flowers of the field? as the Doue among the Fowles of Heauen? as the Cedar among the Trees of the Forreſt? as his *Iudea* among the Nations? and as his *Syon* amongſt the mountains? Is not this our Iland the houſe of preuailing Iſrael? a Sanctuary for his Elect? an Oracle for his Word? and an habitation for himſelfe? Is not our *Republique* to *Rome* as *Ægina* to *Athens*, not onely an eye-ſore, but an heart-ſore. The State-politique whereof doth right euery man both in iudgement and iuſtice. The principall agent of *Iuſtice* vnder the King, is called in the abſtract the *Chiefe-Iuſtice*. The King himſelfe is the fountaine of all Iuſtice, and doth delegate his power of adminiſtration vnto ſeuerall Iuſtices *Itinerant*, who in their ſet circuits for the benefit and eaſe of the ſubiect, doe expedite the leſſer cauſes. Yea, the whole Land being diuided into Shires, or Shares, Hundreds, Wapentakes, and Tithings, that euery man, to the number of tenne, may anſwere for each other, and may be liable to Law, if they doe any harme, and alſo may receiue right to that number in euery particular place, and Pariſh. The inferiour Courts are erected for the good of the ſubiect in ſmaller cauſes, and the Parliament in ſupreame cauſes is conueened, wherein the King himſelfe (albeit he hath royall aſſent in all) yet by Law, Reaſon, and Religion, he is legally limited, and concluded. So that vncontrolled no wicked *Nimrod* can offend by ſtrong hunting, no curſed Macheuillian, by damnable Statizing

tizing, nor any griping *Zacheus* by forged cauillati-
ons. Our Christian King hath so prouided, that this
his house of England may be indeed the house of
preuailing Israel. That God may generally be ho-
noured, hee hath ordained (as the King of *Babel* in
his Prouinces) that all his subiects within the foure
seas may truly worship the God of Israel. That God
may be pleased with our prayers and fastings, he hath
ordained a *Lent*, as the King of *Ninive* a fast. That
God may be glorified with a Festiuity, hee hath con-
secrated the fift of Nouember to his diuine worship,
in thankes-giuing for the States wonderfull deliue-
rance from the hellish Gun-pouder Treason, as
Queene *Hester* ordained the Feast of *Purim*, for the
Iewes deliuerance from wicked *Hamans* cruelty. Hee
hath set an order to things indifferent, as did good
King *Ioas*, that there may be no confusion, no schisme
in his Land. He hath restrayned foolish, vaine, and
idle questions, both priuate and publique, with all
fruitlesse opposition, lest that carpet-Preachers
should through a singular spirit, broach the Lees of
Anabaptisme, *Brownisme*, *Vorstianisme*, and other fa-
naticall delusions, and lest they should sow schismes,
heresies, and seditious murmurings amongst his Chri-
stian subiects. In a word, our King hath taken course
that the hand of violence may in no wise touch the
bodies of his subiects, to which purpose *Coroners* are
appointed in all shires, and corporate Townes, to en-
quire by secret inquest vpon such as come to violent
or vntimely deaths, that the Kings Delegates may be
certified how his Subiects come to their ends.

& He hath also most Christianly prouided, that your

goods may be kept from rapine, fraud, and couſenage. To which purpoſe are ordained Clerkes of Markets to looke to weights, and meaſures, and Iudges and Iuſtices for theeues, robbers, and all other oppreſſors. And alſo for your reputation, and good name, he hath ordained that no black-mouthed Curre, with a tongue enflamed by hell fire, ſhall beſmut the ſame, but he is lyable to cenſure.

9 Is not therefore the bleſſing of God vpon the people from the ſtate *Politique?* Neither are the people leſſe bleſſed by the ſtate *Eccleſiaſticall.* Neuer more preaching Prelates in our *Iſrael*, neuer more able Miniſters ouer the Land, applying themſelues in euery caſe of conſcience, as godly Caſuiſts vnto all the diſtreſſed in minde. To which purpoſe ſome haue *Moſes* Rod for miracles, *Aarons* Belles for comfort, *Dauids* Harpe for the howlings of hell, *Salomons* Sword for deciſion of controuerſies; others haue *Ieremies* Hammer to breake the hard-hearted, *Eſayes* Trumpet to awaken the drowſie, *Peters* Keyes to open the ioyes of Heauen to ſuch as are weary of this life; becomming the ſons of ſolace to the tender conſcience, and the ſonnes of thunder to a boyſterous and big-boned *Nimrod:* In a word, becomming all to all, that they may winne ſome. Say then, if the bleſſing of God be not alſo on the people from the ſtate *Eccleſiaſtique?* Deſcend wee from the ſtate of the Kingdome, to the Chamber of the Kingdome, the great City of *London.* What bleſſings hath not that City from the ſtate *Politique*, in their bodies, goods, and good name, which if any man impeach, hee is lyable to Law? How are the ſoules and conſciences of the Citizens bleſſed by

that

that sacred Company of many able Preachers, to whom God hath giuen the Word? Insomuch that I may truly say, that no City in the World on which the Sunne shineth, hath more cause to magnifie God, and to multiply their thankefulnesse. Oh how many, and how manifold are Gods blessings vpon that City? Oh how many are the wayes, that God hath reuealed for the saluation of chose Citizens? Insomuch that a man may take vp the words which Saint *Chrisostome* vsed to his *Antiochians*: Is it possible that a people fed with such holy viands, bred with such dainty fare, should be guilty of such grosse, and so grieuous sinnes, eating sacramentally of the holy Lambe of GOD, should become Wolues and Tygers one to another? For all in that great and populous City are not pure wheate, some are tares; all are not wise Virgines, some are foolish sleepers; all are not sheepe, some are goates. Discontent is the foode of the wretched, to whom the present state is alwayes grieuous, and imitation of strangers is a bane to others, whereby diuers are alienated both from nature, and Nation, from Church, and Common-wealth: All which proceeds from the want of comparing the State of other Nations with their owne present blessed condition, which causeth them not to see their owne felicity, & others misery. O foolish people, do you thus reward the Lord? O *England*, destruction is of thy self for thy vnthankfulnesse.

10 Wherefore let all the people in Church, City, and Common-wealth, take hold of the Lord, that their Houses may be as Sanctuaries which God doth blesse, that they may be built vpon the Rocke *Christ Iesus*, to abide the tempest, that God may not be angry

with

with them for their ingratitude, and turne our Houſe of *England*, which is, and hath beene for many yeeres an Houſe of *Iſrael*, preuailing with God for peace, plenty, and liberty, into an Houſe of warre, bondage, and infamy. And ſee that you all looke to this, before that God doth ſend you all to the Houſe of death, deſigned for all. *God perſwade Iapheth to dwell in the tents of Shem.*

O Houſe of the King.

4. *Poſition.* *No dignity of perſon, no preheminence of place is exempted, or excepted from Gods iuſtice, but euen the mighty ones that offend, are often more euidently, more exemplarily, and more ſeuerely puniſhed, then others of inferiour ranke, and condition.*

The great ones ſummoned.

THE Court is ſummoned laſt, in theſe words: *And giue eare O Houſe of the King.* By which tearme of *Houſe of the King*, is not onely meant the King himſelfe, which was *Ieroboam* the ſonne of *Ioas*, the foundation of the *Houſe*, but alſo the Kings Children, the ſides of that Houſe; the Kings Counſell, the Pillars; the Nobles, Peeres, Dukes, and Captaines, the beames and rafters; the Iudges and Fathers of the Law, the Standards; and the Courtiers, Attendants, and Officers, the Hangings and Vtenſils of that Houſe. In that the Prophet ſummoning the Court, ſaith; *O Houſe of the King*: it ſeemeth that the Kings Houſhold, and they

they that were about the King, were not as they ſhould be, but were as much, yea, more in blame then the King himſelfe: For oftentimes it falles out, that a ſound Tenant dwelles in a rotten Houſe, and a godly ſoule in a luſtfull body. *Nam ex quolibet ligno non fit Mercurius: Euery man is not fit to be about a King.* Almighty God therefore cryeth by the Miniſtery of his Prophet; *O Ieroboam* thou ſonne of *Ioas, I haue loued the glory of thine Houſe, and the place where thine honour dwelleth: How is it that thou doeſt not loue the glory of mine Houſe, and the place where mine honour dwelleth?* For thy Courtiers haue loſt their hearts with wine and women, thy Iudges loue bribes, and ſay; *Bring, bring, thy Rulers oppreſſe, and thine attendants flatter, and ſuffer themſelues to be flattered; and therefore indgement is toward thee, and thine Houſe.* Whereby we learne, that

No dignity of perſon, nor preheminence of place is exempted or excepted from Gods iuſtice, but euen the mighty ones that offend, are often more euidently, more exemplarily, and more ſeuerely puniſhed, then other of inferiour ranke, and condition.

2 The Worlds Monarches, and their delegates, may aſſuredly know this to be ſo from the Prophet *Eſay*, who ſaith, that *The Lord ſhall puniſh the Hoſt of the high ones, that are on high*: There is Gods ſupreamacie aboue all high ones. *He ſtandeth in the aſſembly of Princes* (ſaith the *Pſalmiſt*;) There is his preſidence, and preſence in their conueenings. *He ſhall binde the Kings in chaines, and the Nobles with fetters of Iron,* as Eſay 4.11. Pſal.82.1. Pſal.149.8.

the ſame *Pſalmiſt* ſaith in another place. There is Gods reſtraint for extrauagant great ones. *Tophet is prepared for the King* (ſaith *Eſay*.) There is Gods dungeon for the incorrigible, refractary, and impenitent great ones. Furthermore, the Pſalmiſt will tell you in what order God doth this; *God will breake their teeth*, that is, God will take away from them all meanes, and occaſions of doing euill any more. *He will make them paſſe away like water*, if they boaſt what, and how great things they will doe. *He will cauſe them to vaniſh like a ſnayle, and to be like the vntimely fruite of a woman*, if they ſhall perſeuere in euill doing; and if for all this they ſhall continue ſtubborne, and rebellious, *He will waſh his feete in their blood*, yea, all this ſhall be ſo euident, and exemplary, that the very common people ſhall ſee it, and ſay, *Aſſuredly there is a God that ruleth in the World*. The deareſt of his Children (be they neuer ſo great) God will not ſpare in this kinde. King *Ioſias*, good King *Ioſias* cauſeleſly fighting with *Pharoah Neco* King of *Ægypt* in *Charcamis*, and not conſulting with the Lord, was ſlaine in the field of *Megiddo* neere *Euphrates*. King *Dauid*, good King *Dauid*, was exemplarily puniſhed for numbring the people, to the price of threeſcore and ten thouſand ſubiects, who died of the plague of peſtilence. Now what other thing meaneth this ſtrict, and ſeuere ſuperintendency of God ouer the great ones, but to viſit the mighty, that they grow not careleſſe like *Gallio* the *Proconſull* of *Achaia*, to watch ouer them, that they become not irregular like *Ananias*, to reſtraine them leſt they grow exorbitant like *Manaſſes*, and to ſhew his power in plaguing them, if they be rebellious, as he did ſhew

Eſay 30. 33.

Pſal. 59.

2 Chron. 35.

it vpon *Pharaoh*, and vpon all his seruants.

3 But stay, is not *Maiestie* and *Soueraignitie* Gods peculiar? Doubtlesse: and he is accursed that doth not conceiue so. Why then doth God deale so seuerely with them, as oft-times so euidently, and soexemplarily to punish them more then others for their offences? There are important reasons for it. First, because great ones sinne with greater impunity, and immunity then others. If inferiours offend, they are lyable to the censures of great ones; but great ones may play the Pike in a Pond, and who dares controule them? *I will vp therefore saith the Lord, and re-* Psal.12.
uenge. Secondly, great ones taxe others, and none dare touch them. Is not a *Iohn Baptist* a blacke Swan? Who dares tell a great one, *Non licet tibi?* Is not an *Elias* as rare? What is hee, and who is hee that hath an heart to tell a *Cassandrian* great one what *Elias* told *Ahab*? Therefore God will speake to them himselfe. Thirdly, none are more bitter then great ones to those that tell them their faults. For a careless great one will scoffe, and scorne at a sincere dealing *Iohn Baptist*. A wanton reputes admonition as an olde wiues tale, albeit it come from graue *Zacharias*. A sterne great one will presently enioyne you silence, as *Amazia* did *Amos*, and an vnbeleeuer will neuer leaue till he haue quite banished you. Fourthly, there is no appeale from great ones, as in the case of *Naboth*, no Citizen of *Samaria* durst open his mouth for that poore *Innocent*, and therefore God said, *I will arise and* Psal.119.
reuenge his wrong, for it is high time that the Lord set to his hand, when the great ones who haue the Law in their hands doe destroy it. Fiftly, God dealeth thus

ſeuerely with great ones to appeaſe the blaſphemies of the enraged multitude: For what will *Atheiſts* and wretches ſay, when they ſee great ones outrageouſly offending? What ſay they, where is Gods prouidence? Iob 21. What care hath hee of vs to ſet a woolfe to gouerne ſheepe? a tyrant to rule ouer innocents? Is God ſilent? Is he at leiſure? For theſe and the like blaſphemies, occaſioned by the vniuſt dealings and wicked guidance of great ones, God being iealous of his owne glory, will riſe vp, and reuenge, as it is moſt plaine in the meſſage that God put into the mouth of *Nathan*, to ſpeake vnto King *Dauid*, in the caſe of *Vriahs* 2 Sam. 12. wrongs.

4 Great ones (if they haue grace) may make good vſe of this: Firſt, of *Caution*, to beware how they abuſe their greatneſſe to ill example: For ſuperiors like ſtarres are potent by their influence vpon inferior bodies. If the head be craſie, the whole body cannot be haile: If the aire be infected with an Epidemical quality, they that dwel therein cannot be very ſound. And if the Pilot be peeuiſh, the paſſengers may be in great hazard. Beſides, inferiours are mutable: If the *Abbot* dance, the *Monke* will ſhake his heeles; and if *Dyoniſius* ſtudy philoſophy, his Courtiers will philoſophize, if he but intermit his ſtudy, they will altogether omit all ſtudie.

5 Now the reaſon of this facile inclination, which cauſeth inferiours to be like yron drawne with theſe Loadſtones, and to be like ſtraw drawne with theſe jeats and ambers, is becauſe great ones haue eminencie of place, therefore the poore inferiours conceiue, as therein is nothing but greatnes, ſo there is nothing

but.

but goodnesse. Secondly, because inferiours haue an opinion of infallibility, like the *Pythagorians*, and *Papists*, that the great ones are too bigge to be deceiued. Thirdly, the very imitation of great ones hath hope of impunity. For, with what face can he that is in place of authority punish an inferiour, when the great one is as grosely obnoxious, and as peccant in the same sinne as the inferiour? Fourthly, inferiours haue a desire to please great ones, insomuch, that to creepe into the fauor of great ones, some haue made no bones, not onely to imitate their gestures, and voyces, but their vices also; yea, to stammer, to lispe, to limpe, to weare long haire, yellow bands, and what not? such Camelions, Apes, fawning Dogges, and questing Puppies are the giddie multitude to please great ones. As therefore great ones (if they be good ones) are as eminent and apparent *Land-markes* at Sea for safe direction into the hauen: so in euill they are like *Euroclidons* to hurry many vpon the Sands, Shelfes, and Rockes of ineuitable destruction.

6 In the second place, great ones may learne to practise humilitie, lest they should be proude and forget their God. For it is neither *Pharaohs* greatnesse, nor *Nebuchadnezzars* imperiousnesse, nor *Iehues* furiousnes, nor *Herods* craftinesse, nor *Saules* goodlines, nor *Rehoboams* lustinesse, nor any thing else that can exempt them from the mighty hand of God, if they grow exorbitant. For if *Zenacherib* be extrauagant, God hath a hooke to put into his nostrils, and a bridle to put into his lippes. If *Baasha* will become a *Behemoth*, of the flesh of his progeny what the Dogges in the City leaue, the fowles of the field shall eate vp. If 2 Reg. 19.

Zimri be treacherous, fire ſhall deuoure him, and the pallace ouer his head. And if fooliſh *Ahab* become helliſh, and ſell himſelfe to doe euill, an Arrow ſhall pierce through the riuets of his briggandine, and ſtrike him to the very heart: yea for all great ones (whoſoeuer they be) that abuſe their potencie, and opulencie, God hath prepared inſtruments of his iudgements, euen for all ſtrong hunting *Nimrods*, prophane *Eſaus*, threatning *Rehoboams*, and Machauilian *Achitophels*, albeit either to vphold, or aduance their greatneſſe, they temper exotique poyſons, conſult *Wiſards*, vſe whores, hire bauds, and practiſe a thouſand wickedneſſes, yet Gods iudgements ſhall come like water into their bowells, and like oyle into their bones, and ſome man of God ſhall diſcouer the very ſecrets that ſuch *Arams* do in their very bed-chamber, be the Curtaines drawne neuer ſo cloſe, whiſper they neuer ſo ſecretly. And then ſhall they curſe the day, and the houre (when the hand of the Lord is vpon them) that euer they were borne, or that they did enioy the light of the Sunne. Then ſhall they know that the feare of the Lord in goodneſſe, is better then all the greatneſſe in the world.

1 Reg. 16.

1 Reg. 22.

7 In the third place is practize of Obedience for the Subiects, that they ſubmit themſelues to euerie ordinance of God, whether it be to a Monarchie, wherein is one Soueraigne, as the head, or vnto *Ariſtochracie* wherein is an aſſembly of the beſt, or vnto *Demochracie*, or *Plebeian* gouernement. For there is no power, but of God, whether it be like the confederation of the *Heluetian*, or the ſtate of the *Griſons*, *Venetians*, *Ragnſa*, or other mixt gouernements, or the

Monar-

Monarchies of *England*, *Spaine*, *France*, and the like. Let not a *Iacobine*, or *Rauillack* be once named amongst vs, but let a traitour, and a rebell be accurſed on all hands, yea, not onely the hand, that commits the treaſon, but the heart that conſents thereunto, and the head that conceiues it. Let that hand dry vp, as *Ieroboams* hand, and that heart tremble, as *Balthazars*, and the head be like the heads of the *Aſsirians*, that heard the clamour, and diſconſolately fled. Let the blacke Rauen of the Valley, feed vpon the eyes of a Traytor for its cates; Let his fleſh be carnage to the Fowles of the ayre, and his bowels be giuen ouer to the mercileſſe hangman.

8 In the fourth place is practiſe of viſion, that great ones alſo may ſee that they diſpiſe not little ones. For what is more frequent in the Scripture, then for euill great ones to be vanquiſhed with little ones. *Ieroboam*, the Colonel of the horſe, vanquiſheth his fooliſh Maſter *Reboboam* the King. *Mordocheus*, the Kings Porter, putteth downe *Haman* the fauorite, by the meanes of *Heſter* a poore captiue Hebrew Girle. And the reaſon is, becauſe God doth not only work his will by weake, and vile meanes, as the world oft reputeth them, to the end that no fleſh ſhould boaſt it ſelfe againſt God, but alſo oft-times God armeth in his iudgement little wicked ones to ſubuert great wicked ones, as it is moſt plaine in *Baaſha*, *Zimri*, *Omri*, *Aſa*, *Ahab*, *Iehu*, and others. *Boaſt not thou thy ſelfe therefore, (O great one,) that thou canſt doe miſchiefe*, for Gods iudgement is greater then thou. And let not great ones forget by whom they raigne: For what was more excellent in Heauen then an Angell? yet Pſalme 52.

for

for his pride hee was caſt downe to Hell. What on earth more glorious then an Emperour? yet *Charles* the fift, being a moſt fortunate Prince in many enterpriſes, yet when hee ſet himſelfe againſt God in warring with the Duke of *Saxony*, *the Lant-Graue of Heſſen*, and others of the Religion, hee was put to the worſt by *Mauritius* a meane Duke. What more imperious in the Sea then a Whale? yet in his pride when he endeuoureth to ſwallow vp all the little Fiſhes that come neare him; in the end, with a herring fry, and ſcull that comes on ſo faſt he is cleane choaked. The Spaniard in eightie eight, that brought to Sea that inuincible *Atalantado* (as the *Nunne* of Portugall called it) for power and number, was ſcattered in the pride of the imaginations of his owne heart. And moſt memorable is that of *Henry* the fourth, the laſt King of *France*, hauing two of his teeth ſtrucken out by *Iohn Chaſtell*, a *Ieſuites* Scholer; one of the Religion ſtanding by (perceiuing the wound not to be mortall) be-ſpake the King on this faſhion, *O King, thou haſt denyed God with thy mouth*, meaning the Kings outward reuolt to *Popery*, *but when thou ſhalt deny God with thine heart, God will ſtabb thee through the heart*, which fell out diuers yeares after in the bloudy blow that *Rauillac* gaue him, which was both fatall, and finall, for the Knife was found through his heart.

9 The laſt practiſe is of thankes-giuing, which belongeth vnto the houſe of our *Iſrael*, to yeeld vnto Almightie God for the houſe of the King: For God hath loued the glory of our kings houſe, and the place where his honour dwelleth, in giuing vs our King

the

the foundation of this house, as another *Zorobabell*. The Kings children to be as Cedars in the sides of this house; his prudent Counsell, as a most prudent *Sanedrim*; his Peeres, and Nobles, the beames and rafters, to be as the worthies of *David*, and the valiants of *Iehu*; his Iudges, the standards, to be as *Vshai* the Archite; his Courtiers, attendants, and officers, the hangings of this house, to be as faithfull *Mordocheus*. Let vs not forget therefore, seeing it hath pleased God that wee liue in a Common-wealth vnder a Monarchy which is the most absolute forme of gouernement: Wherein the King is the *Vnite* from whence all numbers are deriued, hee is the Father of the Families, vpon whom the whole household depends; he is the Pilote that stands at the helme; he is one in the Common-wealth, as one Sunne in the Firmament, as one heart in the bodie, and as one God in Heauen.

10 And seeing in the high Court of the State, which wee call a PARLIAMENT, which consists of a threefold State, and all of God, the King as the Monarchy, the Vpper-house the Aristocracy, and the Lower-house as the Democracy, which nathlesse hath freedome and libertie, both of suffrage, voice, and vote. Let vs not, (I say) forget to begge of our God, that of his infinite goodnesse and mercie, hee would remoue from about the Kings sacred person, and from all his, all treacherous flatterers, and time-seruing whisperers, from his Councell, all Machauelian practisers, from his Peeres, and Nobles, all base Oppressors, and hard-hearted Land-Lords, who by Iesuited improuements, grinde the faces of the poore

Husbandman to make the moſt of their owne, from his Iudges, and Iuſtices all corrupted, baſe, bribed, partiall, basket-Iudges, chicking-Iuſtices, and the like, who will tranſgreſſe for a cruſt of bread, as the wiſeman ſaith in the Prouerbes, and from his Court all contemners of his Goſpel, and deſpiſers of the Word of Exhortation, ſuch as were *Pharaoh*, *Ahab*, *Herod*, and the like miſcreants. And that I may moue you hereunto, let the great ones of the World know that if they be ſcandalous, a woe belongeth vnto them; for Chriſt ſaith: *Woe vnto the World, becauſe of offences.* If woe to the whole World, then vnto England. It were better that a great one which giueth publique ſcandall had a great mil-ſtone hanged about his neck, and be caſt into the Sea, then that hee ſhould lay a ſtumbling blocke before Gods children, or that his wickedneſſe ſhould cauſe the whole land to mourne, and bring in the ſword of the enemie, by Gods iuſt iudgement, to be ſheathed into our owne bowels. Let not the greatneſſe of other Kingdomes and States deterre you: For as long as God is with your King and you, feare not at all. God vanquiſhed the imperious *Romans*, by the *Herulians*, *Gothes*, *Vandales*, *Viſigothes*, and *Oſtrogothes*; pulled downe the Metropolis of the *Aſsirians*, *Tyre*, and *Sydon*, *Aigypt*, and *Perſia*, *Paleſtina*, and *Conſtantinople*, by deſpicable and poore meanes. So alſo know yee, that you through God ſhall vanquiſh the pride of the *Spaniard*, and the fury of the *French*, or what Nation ſoeuer ſhall band it ſelfe againſt you. At all times therefore it is our dutie according to the Apoſtles Councell: *Let prayers, and ſupplications be made for all men, but eſpecially for Kings,*

1 Tim. 2.

and

and such as are in authority, that vnder them we may lead a peaceable life in all godlinesse and honesty. Thus haue you heard the summons, and now heare the charge.

Heare this, Hearken and giue eare. 5. *Position.*

To deerely and neerely concernes all degrees in Court, Church, and Common-wealth, that they attend as well to the ripping vp of their sinnes, and to the denunciation of Gods iudgements for the same, as to the promulgation of Gods mercies, in fauour of the penitent, that all estates hauing a sence and sight of their iniquities, may breake them off by repentance, and obtaine pardon by Iesus Christ our Lord. The charge to all Estates

THE charge to all is in these tearmes; *Heare, Hearken, and giue eare.* This three-fold repetition, *Heare, Hearken, and giue eare,* is no *Battologie*, no *Tautologie*, but an elegant elocution of the spirit of God, vsuall in the Scriptures. *He that hath eares to heare, let him heare* (saith *Luke*:) *And he that hath eares to heare, let him heare what the spirit saith to the Churches*, saith the spirit of God in the *Reuelation* to the seauen Churches of Lesser *Asia*. Saint *Augustine* expounds it to our hands. *Heare all yee Estates*, that by the same Gate through which sinne first entered, Grace may now enter. *Hearken*, that is to say, attend with your mindes to vnderstand what God saith, and *Giue eare*, that Luk. 8. Apoc. 2. & 3.

that is to say, intend with your hearts to doe and practise what you heare and conceiue. The reason why the Scripture vseth this earnest elocution, as to say, *He that hath eares to heare, let him heare*, (as if men did any thing else with their eares, but heare) is this. Many men see with their eares, as they doe who but hearing ought of their neighbours (especially if it be of euill report) beleeue it to be true, as if verily they had seene it with their eyes, and these kinde of people indeed see with their eares. The goutie haue two feet and cannot goe: the goggle-eyed, bleare-eyed, and pur-blinde, haue two eyes to see, and yet cannot perfectly discerne: euen so, many haue both eares, who either with the Adder stop both, and so heare nothing, or being of the generation of *Malchus*, they haue neuer a right-eare, rightly to heare, hearken, and conceiue as they should. In this place therefore, *obaudire* is *obedire*: so *Christ* himselfe saith in a double paralell of the Gospel. In Saint *Luke*, Christ saith, concerning his Apostles; *Hee that heareth you, heareth mee*, and in Saint *Matthew*; *If thy brother heare thee, thou hast woone him*: In both which places, hearing is obeying.

Luke 8.

Matth. 18.

2 But what is it, that these parties summoned must heare? Euen a plaine *Demonstration* of their sinnes, and a iust *Iudgement* awarded against them for the same. Whereby we learne that

It deerely and neerely concernes all degrees in Court, Church, and Common-wealth, that they attend as well to the ripping vp of their sinnes, and to the denunciations of Gods iudgements for the same; as to the Promulgation of Gods mercies,

in

in fauour to the Penitent, that all estates hauing a sence and sight of their iniquities, may breake them off by repentance, and obtaine pardon by Iesus Christ our Lord.

3 What doth all preaching auaile else? if it hath not this concurrence, & relation? For they that heare, and doe not vnderstand, all *Preaching* to them is a dreame. They that haue eares, and heare not, all *Preaching* to them is as a fearefull slumber. They that haue eares to see, are they not monsters? and they that haue eares to attend vaine and vile things, are they not contemners of God, and all godlinesse? But here you see is enioyned, as the elegancy and efficacy of this phrase requireth, that wee not onely beleeue what we heare from God, but assent also thereunto, and submit our selues by the obedience of faith to be taught by the Spirit of God, as a Childe submits himselfe to his Tutor.

4 They that thus heare, whether they be sceptered, mytred, or inferiors, come with graue modesty, and great reuerence to heare God speake vnto them: So came *Elias* casting his mantle before his face, when he heares the voyce of God. So came *Abraham* with submission and much modesty, when he makes suite for *Sodome*. So came *Ezechiel* prostrating himselfe vpon the ground, and made the earth his vayle. So came *Peter* crying out, *Depart from me, for I am a sinnefull man*. So came the *Syrophenician* trembling, standing behind, and desiring but to touch the hem of Christs garment. So affected come all blessed, faithfull, and deuoute soules, whom doubtlesse the Lord doth heare, and

1 Reg. 19. Gen. 18. Ezech. 1.

and in his good time will grant their godly requests. To this purpose you see also that Preachers are in *Scripture* called, *Trumpeters*, *Proclaymers*, *Embassadors*, to whom all audience euen from the greatest is vsually giuen.

5 Moreouer, is it not the House of God where we come to heare Gods voyce? shall we there offer the sacrifice of fooles? Come wee thither to make a Tabernacle for God, or a golden Calfe for the Diuell? Earings and Iewels were giuen to the making of both, but by diuersly affected people. But some happily may say; What need all this *Vociferation*? The World was neuer more attentiue to preaching. True it is (blessed, and beloued) as long as *Placentia* are preached, but to some giddy kinde of people *Zidkeiah* is more welcome with his deceiptfull falshoods then *Michaiah* the sonne of *Iimlah* with the glorious sunne-shine of Gods truth. Others as long as *Preachers* please them, they are pleased; but if *Amos* tell the rich that they sell the poore for shooes, and the miserable for a graine of salt: If *Hoseah* tell *Ephraim* that he is like a cake on the harth not turned, and *Iames* cry out, *Woe to the rich*, and *Esayas* tell the Daughters of *Syon* that they are proud, and goe mincing, and so forth: Tell me then what entertainment, respect, and audience *Church-men* shall haue, that speake in Gods voyce vnto such kinde of people?

6 *God* speakes out of a *Whirle-winde*, that is, either by outward affliction, as he spake to *Iob*, or else by the inward sting of conscience: and so we reade the *Iewes* were pricked to the heart by *Peters* preaching, as is extant in the *Acts*. It is the property of the voyce of

the

the Lord to breake the *Cedars*, as the *Psalmist* saith, *and to diuide the flames of fire*; that is, to rebuke them that are of a high spirit, and to subdue the proud hearted: For God had rather haue one *Publican*, that doth despise and abhorre himselfe, then a thousand *Pharisees* that doe iustifie and boast themselues. The sonnes of folly indeede reiect the words of *Exhortation*, but the sonnes of Wisedome say; *Let the iust smite me*, for the wounds of a friend are farre better then the balmes of a flatterer. Tell me who loueth vs more then God? and yet hee doth afflict the godly *Patriarkes* with famine, and his owne deare *Israel*, growing rebellious, with sundry punishments.

Inquirator pro Domino Iesu.

7 The vse of this is manifold. First of Enquiry for the *Lord Iesus*. We reade in *Iob* that in an holy Assembly of the Children of God, the Diuell being not called, came thither also. So in diuers Christian Congregations (according to the old English Prouerbe) *Where God hath his Church, the Diuell hath his Chappell.* Whence it is that many in Christian Assemblies, when they should heare Gods voyce, behaue themselues as if they were *Gothes*, *Vandales*, *Guelphes*, and *Gibelines*. For while other well-affected Christians attend, reade, lift vp their hands to Heauen, pray, sing, sigh, sit still vnto the end; these ill-affected ones sleepe, prate, pout out the foole-finger, curse, grinne, scoffe, and hasten away as vnworthy of the peace of God. Maruell not therefore why so many come so often to Church, and are neuer the better: For their hearts are waxen grosse, and their eares and eyes, and all are stupified by the Diuell. Hence is it that they come without heart to God, and are but halfe Christians at the best, like *Agrippa*,

gripps, or like *Hagar*, who ſate right ouer againſt the waters and did not ſee them. Nothing likes theſe kinde of people, but a hunting Maſſe (as *Henry* of *France* was wont to ſay) and a ſtraw-berry Sermon.

8 But happily you will ſay: The Pulpits ought to be mercy-ſeates, and Chaires of conſolation, but they are become *Tribunals*, where the Auditory is arraigned, accuſed, and condemned. I anſwere. Behold I ſhew you a Paradoxe. *It is a plague vnto you when you are not plagued, and you are vndone, when you are not vndone.* It was neuer worſe with the *Iſraelites*, then when their mouthes and ſtomakes were full of *Quailes*. The dolors of *Synai*, to ſome, are more wholſome then the ſongs of *Syon*. Indeede he that endeauoureth to teach a foole, gleweth a potſhard together; and he that ſpeaketh vnto a heart that doth not attend, is as if he ſhould ſpeake to one newly raiſed from ſleepe. Weepe therefore ouer the dead but ſeauen dayes, becauſe they are depriued of the light, but weepe ouer ſuch fooles euery day, becauſe they are deſtitute of vnderſtanding: Their heart is like a broken pitcher, it will hold no wiſdome, and if it doe hold any thing, it is like a ſyue that retaines the chaffe onely, and lets the good grain paſſe through.

9 Saint *Auguſtine* in his time was at a *non-plus* what he ſhould preach: So may the Church-men be of our time; for ſaith Saint *Auguſtine*, *When I did behold the louers of this World, I knew not how to preach to them: For the rich diſdained at what I ſaid, and the poore had rather haue bread, then the Manna that I brought; yea, and the miſerable would oft times murmur that it fared better*

with

with the Preacher thus with them. Yet for all this the true humble soule that comes to God, puts on confusion, comes trembling, quaking, sighing and sorrowing, and putteth on *Elias* mantle, which is verecundious modesty, that Princely Robe so pleasing to Almighty God. The true Christian soule, though afflicted in it selfe, comes yet well affected to be cured. If it hath tetters, it is well content to haue inke and gall to be sprinkled vpon it; if it hath a perilous pleuresie, it is contented to haue it launced, lest the cure grow by delatory shifts incurable. Knowing that it is against the Law of *Armes, Nature, and Nations*, that *Heralds* and *Embassadors* should be euilly entreated. The blessed soules that breathe and long for Heauen, will heare what the Lord will say; for *at the last he will speake peace vnto their soules, that they returne not againe to folly.* They will hearken vnto Gods voyce, that he may hearken vnto their voyce, when they call vnto him in the euill day; and they will attend and waite his pleasure: For in a still voyce he will speake comfort vnto them, and with his powerfull hand in his owne good time hee will take them vnto himselfe for euer; yea, albeit God tell them of their sinnes in plaine termes, and lay them open to the view of the World, yet will they assure themselues that God doth it, to make their iniquities appeare in their right colours, (as they are) exceeding and out of measure sinnefull, that so the godly hauing a sight of the vglinesse, filth, and horror of their obliquities, may the sooner lothe them to the death, abhor themselues in a godly hatred, and sue for pardon in the meritorious sufferings of their all-sufficient Sauiour *Iesus Christ*. Assuring themselues that Gods word,

which they heare, is not ſpoken in vaine, but in them that are ſaued, worketh that good effect wherefore it is ſent, that as the Snowe and Raine, which deſcend downe from Heauen returne not in vaine, but water the earth, that it may bring forth fruit vnto him that laboureth, and ſeede vnto the ſower; ſo the word that we heare from God (if our hearts be not heathy and ſandy ground) worketh that which it was ſent out for, to Gods glorie and mans ſaluation for euer.

You haue beene a Snare on *Mizpah*, and a Net ſpread vpon *Tabor*, And the Reuolters are profound to make ſlaughter, albeit I haue beene a rebuker of them all.

6. Poſition.

All Eſtates accuſed.

No voyce, nor rebuke of God, or good men, laying forth the hideouſneſſe and horror of ſinnes neuer ſo open to the view of the conſcience can preuaile with the mighty hunting Nimrods *of this world, to reſtrayne their rage and furious madneſſe, but ſtill rather make their greatnes in Church, Court, and Common-wealth, baites, and guiles for their game and glory.*

1. YOu haue heard the generall Summons, the particular parties ſummoned, and the Charge vnto them all. Now enſueth what they all muſt attend vnto, which is the *Declaration*, ſetting out their ſinnes, and the

the *Commination* of iudgement, which is the sequell of their sinnes: The *Declaration* sets out the sinnes of all estates to be subtile sinnes, high, heauie, and heinous sinnes. All this appeares by the *Declaration* in these tearmes: *For you haue beene a snare on Mizpah, and a net spread vpon Tabor, And the Reuolters are profound to make slaughter, albeit I haue beene a rebuker of them all.* These words shew foure things. First, the qualitie of their sins, that they were *Nets* and *Snares*. In which resemblance of *Nets* and *Snares*, other foure things are couched. First the subtilty, and slyenesse of their sinnes: For their trickes and deuices, like *Nets* and *Snares*, were so cunningly set, that few or none could perceiue them. Secondly, the cursed gaine which they intended by their sinnes, *Nets* and *Snares* are not set for nisles, they intend not *vaga indinidua*. Thirdly, the irregularity of their sins, *Quo warranto?* What Law or what Warrant had they to deuise such trickes and proiects of hauing? Fourthly, the strength of their *Iniquities*, for the seely soules whom they caught being free before, but now captiuated, and ensnared in their trammelle, were brought into great bondage, and extreame misery, as seely Birds and harmeleſſe Beasts are caught in trammels.

2 Secondly, in the *Declaration* is set downe the height of their sinnes, by the two Mountains *Mizpah*, and *Tabor*, wherein I will not either out of Saint *Ierome*, or *Martine Luther*, Corographically describe their scites. It is most plaine in the booke of *Iosuah*, that *Mizpah* was a famous hil, by the victory that *Iosuah* obtained neere vnto it: It was a mountaine, because they went vp to it, and vpon it was an Altar,

beeauſe it is ſaid; they went vp to the Lord in *Mizpah*. Mount *Tabor* is famous in the Goſpel, by Chriſts tranſfiguration thereon. Matth. 17.

3 The litterall ſence is this: The manner of theſe *Reuolters* was to intercept by Ambuſcados, the poore ſoules that fled out of *Iſraell* to *Iuda* (where the purer worſhip of God was) and to bring them backe againe to *Bethel*, or *Dan*, as the manner of the *Romaniſts* haue beene, who haue ſurpriſed vpon the *Alpes* thoſe deuoute ſoules, that haſted out of reuolted *Italie* to *Geneuah*, and other reformed parts, and to reduce them backe againe to their cruell *Inquiſition*. The myſticall ſence is: Theſe Reuolters did enſnare Gods people by fooliſh and fond traditions, enioyning the obſeruation of them, as if they had beene the true doctrines of God. The Metaphoricall ſence is: As on theſe mountaines the fowlers, and hunters, did catch birds and beaſts with nets and trammells; ſo theſe in Church, Court, and Countrey enſnared poore weake ſoules with thouſand miſchieuances. The Synecdochicall ſence is: They did not onely enſnare Gods people, at *Dan*, and *Bethel*, but alſo extended their reuolt to the toppes of *Mizpah*, and *Tabor*, and where not?

4 Thirdly, this *Declaration* ſhewes the horrour of their ſins by words of degrees. For theſe eſtates had not onely internally reuolted, but euen to the view of the world externally alſo, hauing no reſpect, either to time, place, or perſon: The ſet place of Gods worſhip at that time was *Ieruſalem*. They would worſhip at *Dan*, *Bethel*, *Mizpah*, *Tabor*, any where. The times, and holie feſtinities appointed by the Law, they regarded

not.

not. The persons designed for the Priesthoode they fleighted. Moreouer, they had multiplied their *Praeuarications*, by enhaunsing their Sacrifices, which the Spirit of God laugheth to scorne, by terming *a Contagio*, their Sacrifices, slaughters, their Temples, shambles, and their Priests, Butchers. Yea, and that which is more, all the estates, as it seemes, had subiected themselues in their reuolt to the base vulgar, desiring to giue them content for aduantage, in what straine or depth of impietie so euer.

5 Fourthly, in this *Declaration* also is shewed the insolencie of their sinnes: For they were growne to that impudencie and height of sinning, albeit God himselfe, both by immediate, and mediate means had beene a rebuker of them all. Wherein they endeuored to preuent the obiection that is ordinarily made in the Prophets, whereby they might haue said to God, *If we are deceiued, thou hast deceiued vs.* But the Text meetes with that, and saith, *God himselfe had beene a rebuker of them all.* O how great is the subtilty, deepenesse, and slieneſſe of sinne, that hath all these foule and fearefull ingrediences? Learne hence therefore, that.

No voyce nor rebuke of God or good men, laying forth the hideousnesse and horror of sinnes, neuer so open to the view of the conscience, can preuaile with the mighty hunting Nimrods *of this world, to restraine their rage and furious madnes, but still they make their greatnesse in Church, Court, and Common-wealth, baites and guiles for their gaine and glorie.*

beeause it is said, they went vp to the Lord in *Mizpah*. Mount *Tabor* is famous in the Gospel, by Christs transfiguration thereon.

Matth. 17.

3 The litterall sence is this: The manner of these *Reuolters* was to intercept by Ambuscados, the poore soules that fled out of *Israell* to *Iuda* (where the purer worship of God was) and to bring them backe againe to *Bethel*, or *Dan*, as the manner of the *Romanists* haue beene, who haue surprised vpon the *Alpes* those deuoute soules, that hasted out of reuolted *Italie* to *Geneuah*, and other reformed parts, and to reduce them backe againe to their cruell *Inquisition*. The mysticall sence is: These Reuolters did ensnare Gods people by foolish and fond traditions, enioyning the obseruation of them, as if they had beene the true doctrines of God. The Metaphoricall sence is: As on these mountaines the fowlers, and hunters, did catch birds and beasts with nets and trammells; so these in Church, Court, and Countrey ensnared poore weake soules with thousand mischieuances. The Synecdochicall sence is: They did not onely ensnare Gods people, at *Dan*, and *Bethel*, but also extended their reuolt to the toppes of *Mizpah*, and *Tabor*, and where not?

4 Thirdly, this *Declaration* shewes the horrour of their sins by words of degrees. For these estates had not onely internally reuolted, but euen to the view of the world externally also, hauing no respect, either to time, place, or person: The set place of Gods worship at that time was *Ierusalem*. They would worship at *Dan*, *Bethel*, *Mizpah*, *Tabor*, any where. The times, and holie festinities appointed by the Law, they regarded

not,

not. The persons designed for the Priesthoode they fleighted. Moreouer, they had multiplied their *Praeuarications*, by enhaunsing their Sacrifices, which the Spirit of God laugheth to scorne, by terming *a Consingatis*, their Sacrifices, slaughters, their Temples, shambles, and their Priests, Butchers. Yea, and that which is more, all the estates, as it seemes, had subiected themselues in their reuolt to the base vulgar, desiring to giue them content for aduantage, in what straine or depth of impietie so euer.

5 Fourthly, in this *Declaration* also is shewed the insolencie of their sinnes: For they were growne to that impudencie and height of sinning, albeit God himselfe, both by immediate, and mediate means had beene a rebuker of them all. Wherein they endeuored to preuent the obiection that is ordinarily made in the Prophets, whereby they might haue said to God, *If we are deceiued, thou hast deceiued vs.* But the Text meetes with that, and saith, *God himselfe had beene a rebuker of them all.* O how great is the subtilty, deepenesse, and slienesse of sinne, that hath all these foule and fearefull ingrediences? Learne hence therefore, that.

No voyce nor rebuke of God or good men, laying forth the hideousnesse and horror of sinnes, neuer so open to the view of the conscience, can preuaile with the mighty hunting Nimrods *of this world, to restraine their rage and furious madnes, but still they make their greatnesse in Church, Court, and Common-wealth, baites and guiles for their gaine and glorie.*

6 This appeareth in the very termes and paſſages of the context: For from the Court to the Cart, they would be *Nets* and *Snares* to one another, albeit the Lord God himſelfe had beene a rebuker of them all for it. This is *Patriarchall* truth; for righteous *Noah*, holy *Lot*, and meeke *Moſes* preuaile not with ſome in their times. It is Propheticall truth; for all the Prophets grieuouſly complaine hereof. It is Euangelicall truth; for Chriſt himſelfe preuailes not with *Herod*, and other miſcreants. And it is alſo Apoſtolicall verity; for the Apoſtles preuaile not with ſuch as *Symon Magus* was, and others of that ſtampe, nor all the miniſtration of the glorious Goſpell of Chriſt, (ſithence that time) doth preuaile with thoſe that are miſcreants, and none of Gods eternall Election.

7 The reaſon hereof is plaine: for theſe wicked ones are enwrapped in the ſnares of the diuell. They are the Diuells ſlaues, bound to doe his will. They are vniuſt, and will be vniuſt ſtill. They are filthy and will be filthy ſtill. They are plunged into the deepneſſe of Sathan, and they are miſ-perſwaded, and miſ-led, by the myſtery of Iniquity. This will further appeare out of the *Declaration*, both in *Iſrael* alreadie reuolted, and in *Iuda* that yet ſtaggered. *Iſrael* reuolted, is a Paralell of the Papacie, and ſtaggering *Iuda* is a type of *Caſſandrian* Proteſtancie. See this in both: firſt in Popery. Is not that of the Prophet true? *We would haue cured Babel, but ſhe could not be healed.* For, albeit God himſelfe hath rebuked the Popiſh vaſſalls at ſundry times, and in diuers manner, not onely by the ſword of the Spirit, which is the word of God (by which their *Babylon* is fallen;) but alſo by his immediate

2 Tim. 2.
Ibidem.
Apoc. 22.
Apoc. 2.
2 Theſ. 2.
Ierem. 51. 9.

diate hand, in bringing to nought their cursed, & damnable designements, and in shewing the very ruine of their rotten cause (as diuers and sundry instances may be giuen, both auncient, and moderne, at home, and abroad, especially of those two in our owne Nation, namely, the difference betwixt the Seminaries and the Iesuites in *Wisbich* Castle, and the hellish gun-pouder treason) yet that great *Romish Archimandrites* of the world, and his reuolted fry, continue *Nets* and *Snares* vpon *Mizpah*, and *Tabor*, that is, *Church*, and *Commonwealth*, not onely litterally in their ambuscadoes vpon the *Alpes*, but also Metaphorically at *Rome*, at *Remes*, *Loretto*, *Compostella*, *Hallas*, *Sichem*, and where not? All their doings and dealings being semblable vnto *Nets* and *Snares*. In pretence of Sanctitie craking of nothing but of Religion, Mother-Church, infallibility of See, authority of Fathers, and Counsels, and such like boastings. *Nets* and *Snares* for profit, witnesse their *Bulles*, *Indulgences*, the holie Exercise (as they call it) of the vnholy fathers the *Iesuites*. *Nets* and *Snares* for lawlesse warranty, as appeareth in their *Decretalls*, in their *Brutum fulmen* of Excommunication, in their captiuating seely soules that thirst after Christ, with *Masses*, *Dirges*, *Trentalls*, *Pilgrimages*, *Reall-presence*, and many such like incumbrances.

8 For you must know, that these *Shop-keepers* open not their Shops for nothing; For all their trickes tend either to profit, or to pleasure, or to both. For their profit, they haue their seuerall wares; namely, the yeare of *Iubile*, *Archiepiscopall*, and *Episcopall palls*, *Anniuersary-Masses*, *priuate-Masses*, *priuiledged Altars*, *Taxations Apostolicall* (as they call them) for vnlawfull faculties,

faculties, *diſpenſations againſt Scripture*, *abſolutions*, *reuocations*, *legitimations*, and for what not? To inſtance would be teadious. Yea, to keepe this profit, they are no leſſe cunning, in their vowes of ſingle life, in keeping the Election of the *Pope* amongſt the Cardinals onely, in winning the fauour of the Nobility by making their debauched ſonnes *Abbots*, and *Priors*, and by making their collapſed daughters *Abeſſes* and *Nunnes*. As alſo, in be-fooling the Kings of the earth with a *Prime-roſe*, bleſſed by the *Popes* nowne mouth, a holy Sword, a military Belt, a waxen *Agnus Dei*, and the like trumperies.

Non minor eſt virtus, quam quærere, parta tueri.

9 Moreouer, they haue nets and ſnares for their pleaſure alſo, in keeping the common people ignorant of the Word of God, in traducing the phraſes of the holy Scripture, and in preparing their baites for all palates. For the pompous, they haue the bait of the Papacie; for the ſordid, the order of the *Capuchini*, and *Sfoliani*; for the delicious, the *Abacies*; for the melancholy, the *Hermites*, and *Anachorites*; for the wanton and laſciuious, they haue thoſe daies of priuiledge at *Rome*, before euery *Carniuall*, wherein they haue liberty and licence to doe what luſtfull wickedneſſe they liſt. Surely a man cannot chuſe but wonder to obſerue their mixt compoſiture, (which doubtleſſe, they themſelues ſmile at in their ſleeues;) as namely, that the *Popes* ſhould waſh the feete of the poore, and yet ſuffer the Kings of the Earth to kiſſe their feete. That they ſhould depoſe and ſet vp the Kings of the Earth, with one and the ſelfe-ſame Bull. That they ſhould take vpon them to remit ſinnes, vent the ſtrange conceits of *Tranſubſtantiation*, *auricu-*

lar

lar Confession, workes of *supererogation*, and the like fopperies. Insomuch, that a man may truely take vp a complaint, and say; What soule doth not bleed to see the spirit of God thus grieued? to see the hearts of the sonnes of men so obdurate? and what faithfull soule doth not cry out earnestly to the Lord in the words of *Dauid*: *It is high time for Thee, Lord, to set to thy helping hand, for they* (the Papists) *haue destroyed thy Law?*

10 But that which is most maruailous of all, is to see, that these *Romanists* should in all Commonwealths, where euer they liue, be nets and snares, as appeareth most plainely in our State, wherein these Flies of Ægypt cannot content themselues to liue within the limits of the loyalty, and alleageance of good subiects; (for I meane hereby such Cleriques, and Laiques amongst vs as are poysoned with the Cup of the Whore of *Babylon*) albeit they receiue great immunities, both of life, limbe, and liberty, from our dread Soueraigne *King*, but they must attempt both by open violence, and sulphurious Gunpowder, and by what not, to ensnare the whole frame and fabrique of our common-wealth, euen to the vtter ruine thereof, and for no other cause, (if the most intelligent amongst them be consulted) but for that our dread Soueraigne King, will not admit a tollera-tion of Religion (as they tearme it) a hodge-pot of Gods seruice; as if his Maiesties owne wisdome, his prudent *Sanedrim*, and the experience of our State, could not ascertaine his Maiestie that it is impossible for this entire Nation of ours to beare a *Lipsicum Interim*, a *Sphinx Augustana*, a *Pandora Francofordiana*,

a *Cothurnus Neoburgicus*, or the like, in all which there muſt needes be a fearefull *Amneſty* of the integrity of Gods true and reall worſhip.

11 But leauing reuolted *Iſrael*, let vs returne to ſtaggering *Iuda*, for GOD will ſearch euen his owne *Ieruſalem* with lights; And if *Iuda* become hypocriticall in her ſelfe, and critically looke onely vpon reuolted *Iſrael*, and taxing it, forget their owne obliquities, then theſe *Iudaites* will bee like thoſe witches called *Lamiæ*, that ſee onely *Extra-mittendo*: For it ſeemes by this accuſation, that both Court, Church, and Common-wealth were all in one predicament. They were all become Birders, and Fowlers, Hunters and hauers, and therefore they had deuiſed Nets and Snares, trammels and trickes, to effect their proiects and purpoſes. I haue alwaies hated *Chams* vnnaturall and curſed diſpoſition, to make bare *pudenda parentum*: But it is lamentable, and a thouſand pitties, that in high places, which are as the Sunne-riſings of a State, there ſhould be any ſuch perſons, like Nets and Snares, that for *Quid dabitis*, will bring Ideots and Aſſes into the Church of God: That there ſhould be temporizing, and *Caſſandrian* great ones, which bend their wits to nothing elſe, but like *Ieſuites* to ſeduce the ſimple, and like Machauillians to ſupplant the great, that oppoſe them: That there ſhould be ſuch great ones, in Church or Court, that ſhould thinke that all the World was borne for them, and they for no body; ſuch *Iudges* that ſhould be baſely and ſcandalouſly obnoxious, and ſuch Lawyers that ſhould be diſhoneſt, and inſatiable.

12 But

12 But blessed be God, our good *Iosiah* the King hath reasonably well purged his house, Church, and Common-wealth of such dangerous nets and snares. Time would faile me, and my senses would be stupified with teadiousnesse, if I should take vpon mee to enumerate all the nets and snares in Church and Common-wealth, notwithstanding all his sacred Maiesties care to purge them, all the wholesome Lawes ordained by Parliament to restraine them, all prudent and pious courses endeuour to reforme them, yet that there should be chicken-Iustices, Knights that like Kites feede on the garbage of their Countrey, Iudges who like Druggists, and Apothecaries, giue *Quid pro quo*, *Hab* for *Nab*, this for that: Or to number the time-seruers, time-sellers, the false-ballancers, the Simoniakes, and such like: All which enormities proceed of nothing else but from a Conscience morgaged to the World, which beeing like to a ship-mans hose, or a large bowling-alley, a Franciscan sleeue-hand, resolued with the Neopolitane, that if euer a man will be rich, he must turne his backe vpon God, or with the *Florentine*, who was wont to say, that three things bred him all his wealth, an Iron arme to take any paines, an Ants belly to liue pinching, & basely, and a dogges soule, to make no conscience of any thing. Whereupon, as the Prophet saith, *These worldlings sacrifice to their owne net, and burne incense to their drag: because by them their portion is fat, & their meat plenteous.* Hab. 1. 16.

13 What heart, vnlesse it bee a heart of flint, doth not relent to heare the grieuances in streets, and high-waies, that brother makes against brother, and neighbour against neighbour, the summe whereof I may instance in the words of the *Psalmist*, who com-

Pſalm. 35.7. complaineth, *That there was prinily laid a ſnare for him, and without cauſe, they hid their Net in a pit, yea without cauſe had digged for his ſoule.* And what ſay the wicked in all this: *The Lord hath forgotten it, he hideth away his face, and will not ſee it.* Theſe are the deepeneſſe of *Sathan*, and the bellowings of hell. Yet in all this, theſe madde fooles doe lye, for I haue heard the prayers, and prayſes of the godly: *Draw mee (ſaith one) out of the Net which they haue laid for my ſoule. Our ſoule* (ſaith another) *is eſcaped as a bird out of the ſnare of the Fowler, the ſnare is broken and wee are deliuered.* And doe we thinke that God doth not heare the cries of his children? Yes aſſuredly, GOD ſaith to the fooles, *Deale not ſo madly*, and to the vngodly, *Set not vp your horne; you ſhall be ſlaine all the ſort of you, yea as a tottering wall ſhall yee be, and as a broken hedge. Woe vnto thee that ſpoyleſt, and thou waſt not ſpoyled, and dealeſt treacherouſly, and they dealt not treacherouſly with*

Eſay 33.1. *thee: When thou ſhalt ceaſe to ſpoyle, thou ſhalt be ſpoyled; and when thou ſhalt make an end to deale treacherouſly, they ſhall deale treacherouſly with thee.* Yea, God hath his nets alſo for ſuch Fowlers and Hunters; *I will*

Ez. 12.13. *ſpread my net vpon him, and he ſhall be taken in my ſnare, and I will bring him to Babylon, to the Land of the Caldeans, yet ſhall he not ſee it. I will ſpread my net vpon them,*

Hoſ. 7.12. *I will bring them downe, as the Fowles of the Heauen, I will chaſtiſe them, as their Congregations hath heard. He*

Pſalm. 11.6. *will raine vpon the wicked ſnares, fire and brimſtone, and an horrible tempeſt; this ſhall be the portion of their cuppe.* Yet after all this, (if they doe deferre to turne vnto God) God hath his great draw-net in the end of the world: *For as a ſnare ſhall it come on all them that dwell*

Luke 21.35. *on the face of the Earth: And this draw-net is already*

caſt

cast into the Sea of the World, and shall gather of every kinde, which when it is full, the Angels shall draw it to shore, and shall sit downe, and gather the good into vessels, but cast the bad away. Euen so shall it be at the end of the World; the Angels shall come forth, and seuer the wicked from among the iust. Math.13.49.

14 In that day, what wil become of those that haue beene snares in the Church? abusing their knowledge to filthie lucre, that studie *Bodines* Commentaries, *Lipsius* Pollitiques, and *Machiuells* Prince, and such like *Quod-libets*, more then the holy Scriptures? What will become of them that haue beene nets and snares in the Court? by scraping Monopolies, prosling proiects, and cruell cursed stratagems? What will become of all the fry and rabble in the Commonwealth, who become nets and snares vnto one another vpon all occasions. In base couetousnesse, becomming Apes, Lyons, fawning Dogges, and Deuils, and all for money; in Malice, becomming *Romish* Butchers, neuer satisfied but with bloud, making all their life a Corban of cousenage, and a Mammon of wicked guiles and gaines, as if these mammonists did purpose to make no other profession, but like Montebankes, that professe the frauds of Italy, like the *Scofioti* of *Ferara*, that fasten vpon nothing but vpon gaines, like the *Banditi* that are lawlesse, and like the Free-booters of Germany, imagining all to be Fish that commeth to their nets?

15 But there are some names in our Nation (as in *Sardis*) that are Gods, who would not for all the World, with the *Echronits*, forsake God, and goe to *Beelzebub*, or with the *Ammonites* goe to *Melchom*, or with *Demas* goe to *Mammon*, knowing that it is impossible

impoſſible that the ſonnes of men ſhould wallow in ſuch ill-got wealth, and ſwim in ſuch aboundance of curſed gaines, but that the deceitfulneſſe of the Fleſh, and of the World, doth beare them vp by the arme-holes, and the Deuill holds them vp by the chinne, vntill they are plunged into the deepeneſſe of Sathan, who teacheth them all theſe cunning ſleights, vntill hee hath brought them to the feareſull downefall of death, and then when they expect comfort, hee ſaith vnto them (as the Prieſts ſaid to *Iudas, See thou to it,*) ſhift for your ſelues. This is the feareſull, fatall, and finall doome, this is all the comfort and conſolation that the mightie hunting *Nimrods* of the World ſhall receiue, as a guerdon for their miſſe-led and miſ-perſwaded wicked courſes.

16 Pray we therefore the great Maieſtie of heauen to inflame with zeale his Maieſties heart on earth, as he hath begun, euen ſo to continue vntill he hath vtterly purged both Court, Church, and Common-wealth of all ſuch wicked miſcreants, & curſed caytiffes, who remaine incorrigible, whatſoeuer either God or good men from God ſhall ſay, or endeuour to reforme, and rectifie them in. And ſeeing the word of God, which is the ſword of the ſpirit, doth not preuaile with them, that the Sword of Magiſtracy may be vnſheathed againſt their faces, that the ſecular power may put down & puniſh all wicked practiſers both in Church and Common-wealth, and that ſuch as the Church hath iuſtly caſt out by excommunication, may be deliuered to the ſecular power for *Execution*; that ſo (if it be poſſible) they may be brought to Repentance, and their ſoules ſaued in the day of the Lord. *God effect this for his glory ſake.*

Iudge-

Iudgement is toward you.

God of his endlesse bounty and bottomelesse pitty, compassion, and mercy, for Christ his sake, doth fauourably and fatherly premonish before he punish.

7. Position.

All Estates menaced with Iudgement.

1 IN the last place, after the *Declaration* of the sinnes of that time, is the *Commination*, or *Commonition* of punishments due for the same, and that towards all rankes, and conditions, indefinitely. For as all the *Estates* were *Paralels* in their sinnes, so are they all lyable to like punishments. It seemes all Estates were become *Nets* and *Snares* to one another. All therefore haue *Iudgement* awarded against them. *Iudgement* in Scripture signifieth three things. First, euery action of God, the cause whereof is to vs vnknowne. This is that great deepe which *Dauid* could not sound: It is that profundity which caused *Paul* to cry out, *O altitudo*; and taught Saint *Ambrose* to say, *Non est argumentum disputationis, sed stuporis.* I am no Eagle to flie so high a pitch: I desire to know nothing but *Iesus Christ*, and him crucified. Secondly, *Iudgement* signifieth discrimination, or difference, and that must be left vntill the generall audit. I will not take vpon me to iudge before the time, who are sheepe who are goates, who are wheate, who are the chaffe; for God hath appointed a day wherein hee will iudge the men of the World, by that *God-man Iesus Christ.*

2 In a word, vnderstand by *Iudgement* in this place, that which *Paul* meaneth in his *Epistle* to the *Romans. Indignation, and wrath, tribulation and anguish vpon euery soule of man that doth euill.* So then the *Iudgement* here meant, is that *Indignation* and *Wrath*, *Tribulation* and

Anguish,

Anguiſh, ſhall be poured out of the vyals of Gods wrath vpon all exorbitant Eſtates. But behold the exuberant goodneſſe of God, which thus ſpeaketh: *Iudgement* is toward you; *Iudgement* inſtant, but not yet extant; *Iudgement* toward you, but not vpon you. Whereby we learne, that

God of his endleſſe, boundleſſe, and bottomeleſſe pitty, compaſſion, and mercy, for Chriſt his ſake, doth fauourably and fatherly pre-moniſh before hee puniſh.

Pſalme 7. 12. 3 The *Pſalmiſt* tells vs ſo. *If a man will not returne, God will whet his Sword, bend his Bow, and prepare the inſtruments of death.* Here is onely *Preparation of Iudgement*, not *Execution*. *Ionas* comes with an (*Adhuc*) *yet forty dayes, and Niniue ſhall be deſtroyed.* The *Pſalmiſt* with a day; *To day if ye will heare his voyce.* The *Diuine* with a moment, *Chriſt ſtands at the doore, and knockes.* This further appeareth in ſundry *Iudgements* that God hath ſhewed in the World, from the beginning, God himſelfe preacheth to the *Protoplaſt* before the fall. *If thou eate thereof, thou ſhalt die the death.* Before the deluge, *Noah* the Preacher of righteouſneſſe, an hundred and twenty yeeres forewarned the olde World. Before that ſulphure ſhowred downe vpon *Sodome*, how often was righteous *Lot* vexed with their vncleanneſſe? *Moſes* and *Aaron* ſhew ſignes and wonders, and bring plagues vpon *Ægypt*, before *Pharoah* was drowned in the Red Sea. How many times, and manifo'd wayes did God ſpeake to his owne people before they were carried into captiuity? Seauen ſeuerall portentous progedies God ſhewed vnto the Ci-

Ionas 3.

Geneſis 3.

tizens

zens of *Ierusalem* before their vtter destruction by *Vespatian.*

4 The Iewes famous antiquary relates in his Booke of the warres of the Iewes, that before the vtter destruction of *Ierusalem*, a fiery Sword was seene in the firmament ouer that City, a light about the Temple, and the Altar in the night season did affright them that waited, a Cow led in for sacrifice brought forth a Lambe in the middest of the Temple, the brasen gate of the Temple opened of its owne accord, an hoast of Horsemen and Spearemen was seene ouer the City in the firmament, a shrill voyce heard in the night season from vnder the Altar, crying, *Get you hence, get you hence*; and one *Iesus* the sonne of *Ananus* not long before the siege went vp & downe the streetes, and could not by any meanes be silenced, but still bee lamented, saying, *Woe to this place, Temple, and City*: and at the time of the siege he standing on the wall, cryed; *Woe to my selfe*; at which words he was slaine with an engine by the enemy that beleagured the City. *Iosephus de bello Iudaico, lib. 7. cap. 12.*

5 I list not to wade into the shallow brookes of the Heathen; yet if a man would but cast his eye into the tract of *Suetonius*, concerning the liues of the twelue *Cæsars*, a man may see that God hath not left himselfe without witnesse in this kinde, no, not among those *Paganish* miscreants. But you will say, what is all this to vs? I will tell you. I am no Prophet, nor yet the sonne of a Prophet, but without any challenge of *Enthusiasme*, or any such dizzy dreame; Tell me if Gods iudgements haue not beene towards vs in our Nation both in *Court, Church, and Common-wealth?* In the *Court* was not Iudgement toward vs in the death of our late dread Soueraigne *Queene Elizabeth*, when the eyes of the Iesuites were ready to drop out with expectation

of our ruine, and their braines aked with plotting villanies, and perillous propheſies? When as at the approach of our dread Soueraigne *Iames*, this our ſtate being in an Earth-quake, was ſhaken and ſetled in a moment. Was not *Iudgement* toward vs in that hateful and helliſh gun-powder treaſon, which had it been effected, the very frame of the Court, Church, and Common-wealth had beene ouerthrowne in a moment? Was not Iudgement towards vs when GOD tooke away from vs that hopefull, peerleſſe, and valiant young Prince, *Henry*? Was not Iudgement toward the Church, when a *Præmunire* was endeauoured to enſnare our Cleriques, but that God diuerted it by affecting the Kings heart toward our reuerend *Beane-Peeres* of Diuinity? Was not Iudgement toward the Church, when a nullity was intended, and endeuoured to be brought vpon all proceedings of Epiſcopall iuriſdiction, in our Eccleſiaſticall diſcipline? Was not Iudgement toward the Church, in the deceaſe of our rareſt Diuines and greateſt Schollars, who were as the Chariots and Horſemen of our *Iſrael*, Champion-like caſting foorth their gauntlets of defiance againſt the proudeſt Prelate, and moſt carnall Cardinall in the Conclaue of *Rome*?

6 If in theſe things the Iudgements of God had beene vpon vs, as they were toward both *Court* and *Church*, the Comminalty had certainely had a ſhare therein, and vndoubtedly had taſted of the ſame bitter Cup. Were not theſe things the fore-warnings of future ſorrowes? That many other Iudgements were not continued vpon this our Nation, as the vniuerſall plague of peſtilence (which extended it ſelfe euen to the mountaines of *Wales*) the inundation which ouerflowed ſome part of our Land: (*what time the waters*

saw thee O God, the waters saw thee, were afraid, and returned into their streame-race againe) the inflamation of the Element, which not many dayes before the Gunpowder treason, in the West-part of this Land seemed all on fire: some fourteene yeeres sithence the first great frost, and this later, that made not onely the poore of the Land to mourne, but the very beasts of the field to roare, and the Birds of Heauen to droope; was it not I say, the wonderfull riches of Gods great mercy? If now in the blessednesse of peace, soundnesse of health, quietnesse of state, plentifulnesse of feasts, and fulnesse of bread, the people of this our Nation shall runne to excesse of ryot, and great ones become *Nets* and *Snares* in their high places, *Mizpah* and *Tabor*, to their poore brethren, sing *Requiems* to their owne soules, and contemne heauenly admonitions; take heede left this Iudgement which is said to be but towards vs, be not very neere vnto vs, yea, euen at the doore.

7 The case is otherwise with vs in *England* (God be blessed) then it was in *Israel*, at the time of this prophecie; For in our state, neither Prelates nor Preachers become Nets or Snares vnto our people. They make no merchandizing of the word of God, as doe the Italian Montebanks of *Rome*. Our Churchmen ensnare vs not, (as the *Romanists* doe theirs) with conceited *Saints*, as salues for all sores, or with rotten Romish Reliques, such as are *Martines* hootes, *George* his Sword, *Crispines* cutting Knife, *Iosephs* breeches, *Thomas* his Shooe, the swadling Clowts of Christ, the Milke and Haire of the Virgin *Mary*, and the like fopperies. Neither doe they tell vs that the Breath of Christ is in that boxe, as some hideous blasphemous impostors of the *Latian-Lateran*-monster haue made

the ſeelie multitude beleeue. The Church men of *England* preach vnto vs nothing, but *Ieſus Chriſt* crucified, the great Angel of the Lord, preſenting to our God the vialls of odours, which are the prayers of the Saints. They preach vnto vs the pure Word, and adminiſter the bleſſed Sacraments, (without blending or mixture) as the reliques of *Ieſus Chriſt*. In the miniſtration whereof, albeit they are by ſome ſort of miſcreants meanly handled, and courſly entertained, yet they haue reſolued with *Gideons* ſouldiers to lap colde water, before they would for filthie lucre or vaine-glorie become Nets and Snares to entangle the conſciences of any the leaſt of Gods deare ones with miſ-leading vntruths, or miſ-perſwading traditions. Let vs not therefore become a by-word to forraine Nations, but let vs ſhew our ſelues to be Gods true *Iſrael*, as a people beleeuing that God hath appoynted a day, wherein he will iudge all orders and conditions of all things that they haue done, either on *Mizpah*, or *Tabor*, in Church, or Common-wealth.

8 In which day of Iudgement, he will iudge our ſins, that in this life haue beene precedent, preſent, or to come: In which day the omnipotent, omni-ſcient Iudge will appeare, the Aſſeſſors will be innumerable, and all men, of all ſorts, ſhall there be preſented naked; Where Chriſt ſhall be the Law-giuer, the Impleader, the Witneſſe, Aduocate, and Iudge; Where many Orators ſhall impleade one, the Angels whom we haue grieued by our impenitencie, the poore and helpleſſe, whom wee haue wrongfully vexed. *Vriah* ſhall vrge *Dauid*, and *Naboth* ſhall impleade *Ahab* for their blouds. Thoſe that haue beene corrupted by our perſwaſion, example, meanes, or money, ſhall cry out againſt vs. In which iudgement there ſhall

be no euasion, no appeale: For if we deny any thing, heauen and earth shall witnesse it against vs: If we translate our crimes, we shall be pointed at with this, *Thou art the man*: If wee pleade ignorance, the long time of Gods sufferings, and the many yeares of the preaching of the Gospell shall be vrged against vs: If we pretend necessity of sinning, it will be answered, it was not of co-action, but of our owne corruption: If wee apologize for our selues in a Panegyricall commemoration, what good deedes we haue done, and how many Sermons wee haue heard, the voyce will come forth from God, *I know you not that worke iniquity*: And if we become Suppliants, it will not serue our turne, for the maister of Requests will then bee come out of heauen: If we appeale, it will be told vs, that God hath delegated all the iudgement to his Sonne. Liften therefore vnto the voyce of *Iehouahs* fatherly Admonitions, so shall you stand in that Iudgement. Lift vp your heads, and reioyce to heare Christ say, *Come yee blessed*. But if you will not heare his Commonition, Confusion shall couer you, as a Cloake, you shall roare for dolour, and that great *Anathema Maranatha* shall plunge you into hell, with *Goe ye cursed*. There remayneth onely an *Exhortation*, *Deprecation*, and *Supplication*, wherewith I will conclude.

9 Firſt, I exhort therefore, *That Prayers and Supplications be made for all Estates of this Land, Especially for the house of the King: That the King as the foundation of his house, may euer loue the glory of Gods house, and the place where Gods honour dwelleth. That the Prince and the rest of the Kings regall posterity, may learne to execute true iudgement and iustice. That his Counsell may be loyall, and religious in the simplicity of their hearts, and*

1 Tim. 2.

in the dexterity of their hands. That the Peeres and Iudges may be as prudent Patrons, Fathers, & guides to the whole State. That vniuſt Monopolies which are but as the baites of theſe Nets, vnneceſſary taxations, which are but the lead of theſe Nets, to make them ſinke, and faire pretences, which are but the corke, to make them floate aloft, may neuer be once named amongſt the Courtiers of this kingdome. Let vs euer pray that God would alwayes keepe three things in the Kings Court, that were reſerued in the Arke of the Couenant, that is, The Law of God, and the lawes of our kingdome conſonant thereunto, whereby the policy of the State may be ordered, both piouſly and prudently: The Manna, which is the maintenance of the State, may be aduanced: And Aarons Rod, the Eccleſiaſticall Doctrine and Diſcipline, which may bud and bloſſome, and bring forth Almonds of Peace and Piety, ſo long as the Sunne and Moone endure. So ſhall the Houſe of our King, and Kingdome, be an Adminiſtration of a moſt bleſſed Magiſtracy, and a moſt ſacred Miniſtery, wherein ſhall dwell true Chriſtian piety, and policy, vntill the ſecond comming of Ieſus Chriſt. I exhort you alſo, that Prayers and Supplications be made for all the Prelates and Preachers of this houſe of England, that the eminent in the Church vaunt not themſelues in their Domination aboue their brethren, for that is but the baite of theſe Nets, nor that they exenterate their Clergy, for that is but the lead of theſe Nets to make them vnſeene in the great waters, nor pretend their greatneſſe and ſuperintendency onely, for that is but the Corke to make them floate aboue. But let vs euer pray, that thoſe that doe rule in the Church, may doe it with ſimpleneſſe of heart, and thoſe that are ſubordinate, and are to be ruled, may be obedient vnto them with all chearefulneſſe, that all, as Gods good ſeruants, may feare the Lord, may goe when hee bids them goe, and come when hee bids

them come, and never leave off their Evangelicall negotiations, but doe it with all diligence vntill Christ come. So shall our Church-men be as precious Diamonds (like Zorobabel the sonne of Shealtiel) vpon Gods right hand, they shall be the Iewells of the State, and by their constant preaching shall saue themselues, and others. And I exhort you, that Prayers and Supplications be made for the whole people of this Land, that they may be obedient to their God in all goodnesse, subiect, and serviceable to their King in body, goods, and life, and ayding, and assisting one to another in all Christian charity: so shall all of euery order be a people of Gods owne acquisition, election, sanctification, glorification, and as Gods blessed Israel. This God grant vnto the Court, Church, and Common-wealth, for his vnspeakeable loues sake, for his promise sake, which hee hath ratified with the bloud of his Sonne, and for the glory of his great Name.

10 For mine owne part, I shall euer poure out my soule to God, that he would for euer diuert from the house of the King, the iudgement of Proscription, that the King may euer be safe vnder Gods wings, and secure vnder his feauers, that no Iesuited Chastell, Baltazar Gerard, nor Iacobine, Clement, Ravilack, nor Powder-plotter, nor any such wicked villaine, be able once to looke vpon him with an eye, heart, or hand, to hurt him. That God would turne from our noble Peeres, the iudgement of Desertion, that their hopefull sonnes may grow vp as Plants, and their noble daughters become, as the polished angles of the temple. That God would diuert from the Gentry the iudgement of fearefull slumber, least they forget their God that made them. From the Iudges the iudgement of Reprobation, but that they may put on Iustice, as a Robe, Honour as a Crowne, and vnanimous consent for the good of the King and kingdome, as the linkes of their collars of SS.

From the Prelates and Preachers the iudgement of Dissention, Faction, and singular opinion, lest the seamelesse coat of Iesus Christ be rent asunder. Clothe (O Lord) all the hearts of our Church-men with thy righteousnesse, their lines with thy grace, and their learning with thy praise. And turne (O Lord) from the whole people of this Nation, the iudgement of Contempt of thy Word and Sacraments, lest deuouring fire burne vp their houses to the ground, lest the ayre infect their breaths with the plague of pestilence, to the death, lest the sword of the enemy be sheathed in their owne bowells, and lest euery man become a Lion, a Wolfe, a Tigar, and a Fox, to hunt his brother with Nets & Snares.

II *Yea, I shall euer remaine, during breath, an humble Suppliant before the Throne of Almighty God, that the house of the King may alwayes be as Gods* Silo, *the Bishoprickes as Seats, and Sees, for the principall wel-deseruing masters of the Assemblies, the Deanries as the Apostolicall Presbyteries, the godly Magistracy of our Land, as Mount* Gerazim, *filled with blessings, and the sacred Ministery, as mount* Tabor, *wherein the Church-men may continually conferre with the Patriarchs, Prophets, and Apostles learnings. Yea, that the whole people may be Gods beloued Israel, the cities as* Bethel, *the Townes and Villages as* Bethphage, *and* Bethany, *and the citie of* London *the chamber of the kingdome (whither the prudent Tribes are now come vp to be Assessors, and assistants in Parliament, may be as a closet of all precious things. Make, Lord, the Citizens Saints, their houses Sanctuaries, and the three Estates now assembled in* Parliament, *the most pious, and most prudent* Sanedrim, *that euer the Sun shined on. God perswade* Iaphet *to dwell in the Tents of* Shem:

And let the faithfull witnesse in Hea-

uen saue all this

BRITISH MUSEUM 5 DE 70